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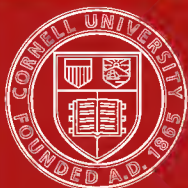
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Very Sincerely Yours
A. D. White

ABOUT THE BIBLE

BEING A COLLECTION OF EXTRACTS FROM WRIT-
INGS OF EMINENT BIBLICAL SCHOLARS AND
OF SCIENTISTS OF EUROPE AND AMERICA

WITH TEN PHOTOGRAPHS
TWO MAPS, AND A PAGE FROM THE POLYCHROME BIBLE

COMPILED BY
CHARLES L. HAMMOND

COOKE & FRY
70 FIFTH AVENUE
NEW YORK 1900

Copyright, 1900, by Charles L. Hammond.

This book is affectionately dedicated to my mother, and
to the officers, teachers, and scholars of the
Sunday schools of the world.

PREFACE.

THE compiler and his family are members of an evangelical Church. He has taught in its Sunday school a class of young men. On the first page of the King James Version of the Bible the date of "the creation" is given as 4004 B. C. When a young man goes to college he learns from such teachers as Professor Henry S. Williams, Ph.D., Professor of Geology at Yale University, that the strata of the earth we live on represent "a duration of time of at least fifty million years." Forty years ago we were taught in the Sunday school that the date given on the first page of the Bible was correct; that the world was made in six days' time, by God, 4004 years B. C. We believed it then without question, and when we came to know better we forgave our teachers, because they had believed what they taught.

Our children to-day will resent what they are taught if it is not true, and they will be right in resenting it, because their teachers know, or ought to know, the truth.

When even in the Church of Rome one of its most scholarly and Christian men, past threescore years and ten, comes out boldly and says, "It is absolutely impossible for any reasonably well-educated man to join the Roman Catholic Church if he understands what her teaching about Scripture really is," it is too late for even the most *eminent* Protestant minister to teach Sunday school teachers and scholars, "Blind faith is better than rational faith whenever Christ is the object of it."

The Bible, both the Old and New Testaments, is like a diamond mine. It contains the most precious truth, but

often the diamonds must be separated from the traditional nonessentials and legends which surround them. Men wrote in earlier times as they saw and understood; if we see more clearly, then we should work more earnestly and intelligently to bring to pass the time when the "kingdom of this world shall become the kingdom of our Lord and Saviour Jesus Christ." Our libraries are full of books of information, down to date, written by the most scholarly and Christian men, but, like the ostrich who hides her head under her wing when attacked, we continue to teach our youth fable and tradition as the "word of God" on Sunday, unmindful of the fact that the rest of the week we send them to school or college where the *truth* is inculcated. Then we wonder at the great annual decrease in Sunday school attendance.

Chicago, Ill., October 29, 1900.

TABLE OF CONTENTS.

| CHAPTER | PAGE |
|-------------------------------------------------------------------------------|------|
| I. God—Man—The King James and the Revised Versions of the Bible..... | 9 |
| II. Chronological Table..... | 15 |
| III. Astronomy..... | 32 |
| IV. The Polychrome Bible..... | 36 |
| V. Map of Palestine—History of Israel—Jesus Christ—History of the Church..... | 38 |
| VI. The Old Testament..... | 51 |
| VII. The New Testament..... | 88 |
| VIII. Dr. St. George Mivart—Orthodoxy..... | 106 |
| IX. The Story of the Bible..... | 109 |
| X. Who Wrote the Bible ?..... | 115 |
| XI. The New Conception of the Bible..... | 122 |
| Appendix | 130 |

ILLUSTRATIONS.

| | FACING PAGE |
|---------------------------------------------------------------------------------------------------------|----------------|
| Hon. Andrew Dickson White, LL.D., United States Ambassador | 1 |
| Dr. Paul Haupt, Editor Polychrome Bible, Professor Semitic Languages Johns Hopkins University | 12 |
| Rev. George F. Moore, D.D., President Andover Theological Seminary | 14 |
| Professor Simon Newcomb, LL.D., M.N.A.S., United States Government Astronomer | 33 |
| Page of Polychrome Bible | 36 |
| Map of Palestine | 38 |
| Rev. Dr. H. Oort, University of Leiden, Professor of Hebrew and Israelitish Antiquity | 40 |
| Map of Egypt | 42 |
| Rev. Dr. I. Hooykaas, Dutch Theologian, Holland | 44 |
| Rev. Dr. Abraham Kuenen, Professor of Theology University of Leiden | 44 |
| Dr. St. George Mivart, English Roman Catholic, M.D., Ph.D., F.R.S. | 106 |
| Walter L. Sheldon, Lecturer of the Ethical Society, St. Louis, Mo. | 109 |
| Rev. Washington Gladden, D.D., Congregational Minister, Columbus, Ohio | 115 |

ABOUT THE BIBLE.

CHAPTER I.

God—Man—The King James and the Revised Versions of the Bible.

GOD.

GOD is "the one Supreme or Absolute Being" (Century Dictionary). No man has ever seen God, but we ourselves are specimens of his work, and everywhere it is about us. Whether we examine a blade of grass with a microscope, or his heavens with a telescope, the more we see the more we must appreciate his infinite greatness and how insignificant we ourselves are.

MAN

never was perfect! History teaches us not of man's *fall*, but of his *rise*. The first men we know of were very like ourselves, but the geologist and the scientist have found traces of men infinitely beyond our records.

PRINTING.

A little earlier than the discovery of America the art of printing from movable type was perfected, and the possession of books began to be a possibility for the many instead of the few.

SCIENTIFIC RESEARCH.

"Religions were not before the present century the subject of original scientific research."

We are near the close of the nineteenth century, and if you walk about the streets you will find in front of many bookstores tables covered with cheap books, sold for ten or fifteen cents each, containing extracts from the works of such writers as Voltaire, Thomas Paine, and Robert G. Ingersoll. If you go to the public library, or the other great libraries, you will find as books of reference nearly everything that has been published on religion, but books that can be purchased by the ordinary man on this subject are often so bulky or so expensive that he does not read them.

In most homes you will find the Bible, generally the King James Version. Let us examine one of them. At the head of each page, except in Psalms and part of Proverbs, will be found an assumed date and a caption. Of course, these are properly no part of the Bible, and are not found in the Revised Version. In my family Bible at the head of the first column on the first page you read,

"The world made B. C. 4004;"

on one of the following pages,

"The world drowned B. C. 2349;"

on other pages,

"Sodom and Gomorrah destroyed B. C. 1898."

"Jacob wrestleth with an angel B. C. 1739."

"The Lord talketh with Moses B. C. 1491."

"Samson burneth the Philistines' corn B. C. 1140."

But simple B. C. is not enough in many cases, and we read,

"Ruth lieth at Boaz's feet B. C. cir. 1312."

"Cir." is a contraction for the Latin word *circa*, "about."

"Elijah fed by ravens B. C. 925."

"Elijah comforted by an angel B. C. cir. 906."

"Elijah is translated from the earth B. C. 896."

B. C. 896 is also stated to be the year in which Elisha in the name of the Lord cursed the little children who had mocked him, and two she-bears came out of the wood, and tare forty-two of them (2 Kings 2. 23, 24).

"Christ's redemption free. B. C. cir 712."

"Shadrach, Meshach, and Abednego accused B. C. 580."

These gentlemen, it will be remembered, "were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace."

It was "B. C. cir. 862" that Jonah "was in the belly of the fish three days and three nights."

Above the sixth chapter of the Second Book of Kings, under date of B. C. cir. 894, appears the heading,

"Elisha causeth iron to swim."

We build our great sea-going vessels of iron in the nineteenth century, so there is nothing remarkable about iron swimming, but in this case it was an iron ax head that had dropped off its helve and fallen into the water.

THE REVISED VERSION OF THE BIBLE.

It is not strange that a person who has had a Bible for many years should value it more than a new one, but that a mother should purchase in A. D. 1900 a King James Bible for her child instead of a copy of the Revised Version is strange. Suppose she bought for her daughter the geography she used forty years ago, in preference to the 1900 edition.

Nevertheless the following replies were received from the five largest sellers of Bibles in Chicago in A. D. 1900 in answer to the question, Which do you sell the most of, the King James or Revised Version of the Bible?

1. "There has been no change in the ratio of sales during the past fifteen years. The Revised Version is being used as a text-book, and is not coming into general use by any means. We could not at this date give the difference between the two sales, but we presume a fair estimate would be that the ratio is about one Revised Bible sold to one hundred of the Authorized Version."

2. "I should say that the sales of the two versions were as one

hundred to one. The new version is certainly not supplanting the old, and there are no signs, that I can discern, that it ever will."

3. "Last year we had for the first time editions of the revision with references which considerably increased the sales. In Teachers' Bibles and all the better grades we probably sold one third in the revision and two thirds in the old version. In children's Bibles and Bibles for church use probably nine tenths of the books used are still the old version, on account of the comparatively few editions of the Revised Bibles, and the fact that competition has not brought the smaller volumes down to the low price at which the old version may be obtained."

4. "I feel quite sure that we sell more than one hundred of the King James Version to one of the Revised, and if we were to include all the cheap Bibles, such as are used for Sunday school use, I should imagine this ratio would increase to at least five hundred to one."

5. "The sale of the Revised Bible has not reached any great proportions with us. We should say that in our wholesale department we sell *one hundred* old version to *one* copy of the new. The sale of the Revised Version is increasing slowly in the retail department. We would say that we sell *two* copies of the Revised Version to one hundred of the old."

What is the result?

First. "The number of children in most Sunday schools is actually decreasing" (Sunday School Teachers' Lesson Book).

Second. "It is almost impossible to find sufficient teachers for those who do attend" (ask any Sunday school superintendent).

A Christian mother who in A. D. 1900 purchases for her child a King James Bible shows as little understanding as if she insisted that the child use the same books in day school that she used there when a child. For five days in the week her child goes to school where every effort is made to have the latest and truest text-books. The teachers aim to teach the truth, and the scholars learn the truth. Examine some of these text-books used in our public schools and colleges, and you will be very certain



(See p. 36.)

Paul Haupt

to favor giving your child a Bible that has just as few errors and mistranslations as possible.

Let us look for a moment at the text-book used in the high schools of Chicago—Myers' "Ancient History."* Against the statement on the first page of the King James Bible that the world was made in the year 4004 B. C. it says: "We do not know when man first came into possession of the earth. His antiquity, like the age of the planet he inhabits, is shrouded in obscurity. But as the science of geology has taught us that the earth is very much older than we once thought, so different sciences are telling us that man has been upon the earth a much longer time than we have been used to supposing."

This school history says regarding the religious doctrines of the Egyptians:

The unity of God was the central doctrine of the system. The Egyptians gave to the Supreme Being the very same name by which he was known to the Hebrews—Nuk Pu Nuk, "I am that I am."

On page 36 it quotes from Wilkinson's "Ancient Egyptians" as follows:

"The peculiar character of Osiris (one of an Egyptian trinity), his coming upon earth for the benefit of mankind, with the title of 'manifestor of good and truth,' his being put to death by the malice of the evil one, his burial and resurrection and his becoming the judge of the dead, are the most interesting features of the Egyptian religion."

Again our school history says, quoting from Rawlinson's "History of Ancient Egypt:—"

"It has been said that 'the forty-two laws of the Egyptian religion contained in the 125th chapter of the "Book

* "Ancient History for Colleges and High Schools," by P. V. N. Myers. Published by Ginn & Co., Boston, Mass. "Statistics show that Myers' Histories (the Ancient and the General) are used in more than 3,700 schools and institutions in the field of the Chicago office, which includes 22 States and Territories."

of the Dead," fall short in nothing of the teachings of Christianity,' and it is conjectured that Moses in compiling his code of laws, did but 'translate into Hebrew the religious precepts which he found in the sacred books' of the people among whom he had been brought up." "Such expressions are, no doubt, exaggerated; but they convey what must be allowed to be a fact—viz., that there is a very close agreement between the moral law of the Egyptians and the precepts of the Decalogue."

Two other quotations must suffice :

"On the authority of Sayce and Rawlinson the Chaldean dynasty or period goes back at least to 4300 B. C. . . ."

"Near the frontiers of Egypt the Assyrian host, according to the Hebrew account, was smitten by 'the angel of the Lord.' This expression is a Hebraism, meaning, often, any physical cause of destruction, as a plague or storm."



(See p. 36.)

George J. Moore

CHAPTER II.

Chronological Table.

BEARING in mind that this world we live on is not larger in comparison with God's universe than a single grain of sand to a sea beach miles in extent, let us note some of the events that have occurred here.

"The minimum estimate of the age of the earth is twenty million years. The records of early chronology carry the origin of man ten, twenty, or perhaps thirty thousand years or more into the past" (W. J. McGee, Director of the Bureau of Ethnology of the Smithsonian Institution).

"We may assume thirty thousand (30,000) years as the minimum time requisite to effect all the geologic and physical changes which have taken place since the deposition of the earliest discovered remains of man's industry" (Daniel G. Brinton, M.D., Professor of American Archæology, University of Pennsylvania, "Universal Cyclopedia," 1900).

The first date in the Chronological Table that follows reads, "About 4400 years B. C.," and this year is 1900 A. D., but here at the beginning of our table we are confronted with the strange fact that the author of our chronological system did not know, within several years, when Christ was born, although he made that event our chronological starting point. A Roman abbot about 525 A. D. began our present system of dating all events from the birth of Jesus, and it is now believed made an error of about four years. All the Christian nations of Europe, even, are not in agreement as to what day of the week or month to-day is!

GREGORIAN AND GREEK CALENDARS.

"A. D. 1582 Pope Gregory wisely ordered that the day following October 4 in that year should not be called the 5th, but the 15th of October. The change was immediately adopted by all Catholic nations, but the Greek Church and most of the Protestant nations declined to accept the Pope's correction. In England it was at last adopted in 1752. There was great opposition and riots in different places, especially at Bristol, where several persons were killed. The cry of the populace was, 'Give us back our fortnight,' for the people supposed they had been robbed of eleven days, though the act of Parliament had been carefully framed to prevent any injustice in the collection of interest, rents, etc. The Greek Church has not yet made the change. In Russia, however, for scientific and commercial purposes, both dates are generally used. So the 7th of January, 1900, is written January $\frac{7}{20}$. The difference was increased by one day this year and will remain thirteen days until A. D. 2100."

The dates in the following table are largely taken from Heilprin's "Historical Reference Book," published by D. Appleton & Co., 1895, and from "The Bible for Learners:"

CHRONOLOGICAL TABLE.

(Dates previous to B. C. 600 must be regarded only as the closest approximation possible.)

| B. C. | |
|------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| About 4400 | The first Egyptian dynasty founded. (This was about 396 years before the creation of the heaven and the earth, according to the King James Bible.) |
| About 1320 | Exodus of the children of Israel from Egypt. (This date differs from that in the King James Bible only 171 years.) <i>The Ten Commandments in their simplest form given out.</i> |

| B. C. | |
|--------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| About 1260 | Settlement of the Israelites in Canaan. <i>Song of Deborah, Judges 5th chapter.</i> (Deborah was a Hebrew prophetess and judge.) Period of the Judges. |
| 1068 | Codrus, the last king of Athens. Reign of the first Jewish king, Saul. |
| About 1058–1018 | King David's reign. <i>Some of David's poems</i> (2 Sam. 1. 19–28; 3. 33, 34; Gen. 49). |
| About 1018–978 | King Solomon's reign. Hiram king of Tyre. |
| 978 | Solomon's kingdom divided into two kingdoms, Rehoboam king of Juda, and Jeroboam king of Israel. |
| 918 | Lycurgus, Spartan legislator. Ahab king of Israel. Carthage (a great commercial city of Africa, on the Mediterranean, near present Tunis) founded. |
| 840 | The prophet Elijah. Joash king of Israel. <i>The "Book of the Covenant"</i> (<i>Exod.</i> 21. 1 to 23. 19). (We do not mean to say exactly when any writing was made—in this case, for instance, that it was between 840 and 838 B. C.—but simply that it was not <i>before</i> the date under which it is given in the table.) |
| 838 | Amaziah king of Juda. |
| 823 | Jeroboam II king of Israel. Flourishing period of the kingdom. <i>In Israelite literature this time is known as the Assyrian period. The 45th Psalm, the 33d chapter of Deuteronomy, the 22d to the 24th chapters of Numbers, Amos, Hosea, the 9th</i> |

B. C.

to the 11th chapters of Zechariah, the prophetic narratives in the Pentateuch, the narratives in Judges and Samuel, and the Song of Solomon were all written about this time.

809 Uzziah king of Juda.

About 800 Arose in Bactria (identical with modern province of Balkh), Central Asia, the religion of Zarathustra.

776 The First Olympiad.

(This was the date of a great athletic meet in Greece. The Olympiads were held every fourth year. Events were referred to as having occurred in such a year of such an Olympiad.)

771 Israel tributary to Syria.

758 Pekah king of Israel. First deportation of Jews to Assyria.

753 Rome founded.

741 Ahaz king of Juda, which was tributary to Assyria.

Micah and Isaiah written.

725 Hezekiah king of Juda. (Great reformation.)
Collection of Proverbs begun (chapters 25-29).

719 Fall of the kingdom of Israel.

715 Numa Pompilius king of Rome.

712 The Assyrians in Judah.

704 to 681 Sennacherib king of Assyria.

Part of the 32d chapter of Exodus written.

699 Manasseh king of Judah.

643 Josiah king of Judah.

Deuteronomy.

636 to 546 Time of Thales (the father of Greek philosophy).

626 Idolatry rooted out in Judah and Israel.

The Chaldean period in Jewish literature. Nahum, Zephaniah, 12th and 14th chapters of Zechariah, and Habakkuk written.

B. C.

- 620 Draco, compiler of the first written laws of the Athenians.
- 609 Battle of Megiddo.
Jehoahaz king of Judah.
- 608 Jehoiakim, king of Judah, as vassal of Egypt.
- 604 Lao-tze, Chinese philosopher, born.
Many of the Psalms written.
- 604 to 562 Nebuchadrezzar.
- 598 Jehoiakin king of Judah.
- 597 First deportation of the Jews by the Chaldees.
- 594 Solon (statesman, sage, and poet) in Athens.
- 586 Jerusalem and the temple devastated by the Chaldeans.
Second deportation.
Gedaliah governor of Judah.
- 585 Tyre besieged by Nebuchadrezzar.
- 582 Murder of Gedaliah.
Jeremiah taken to Egypt.
Third deportation to Babylonia.
- 580 to 500 Pythagoras, Greek philosopher.
Earliest edition of Joshua, Judges, Samuel, Kings, Lamentations, 14th, 53d, 90th, 137th, and other Psalms, Obadiah, Ezekiel, 40th to 66th and 35th chapters and 4th to 21st verses of 14th chapter of Isaiah, 51st and 52d chapters of Jeremiah.
- 560 Cræsus king of Lydia, a country of Asia Minor.
(He is proverbial for his riches.)
- 550 to 478 Confucius, Chinese philosopher.
- 538 Return of the Jewish exiles under Zerubbabel.
- 534 Tarquinius Superbus king of Rome.
- 530 to 522 Cambyses (son of Cyrus the Great) king of Persia.
- 525 Egypt conquered by the Persians.
- 521-485 Darius Hystaspis king of Persia.

B. C.

- 519 The second temple at Jerusalem completed.
The Persian period in Jewish literature. Haggai, Zechariah to the 9th chapter, and Joel written.
- 490 Battle of Marathon between the Persians under Darius and the Greeks.
- 485 to 465 Xerxes.
- 484-408 Time of Herodotus, the "first true historian;" Pericles, Athenian statesman; Phidias, the greatest Greek sculptor; Sophocles, great Grecian tragic poet.
- 458 Ezra, the scribe, reaches Palestine with several thousand of the exiles.
The Book of Origins and many of the priestly laws in Leviticus and Numbers written.
- 445 Nehemiah governor of the Jews.
Ruth and Jonah written.
- 444 Introduction of the Mosaic Law.
Malachi, Job, many of the Psalms, and Proverbs written.
- 414 Nehemiah arrives in Palestine for the second time.
- 350 Sidon, ancient city on the Mediterranean, laid waste.
- 333 Battle of Issus between the Greeks under Alexander the Great and Darius the Persian.
- About 332 Palestine subject to Alexander the Great.
- 320 Ptolemy, one of the successors of Alexander the Great, takes Jerusalem.
- 265-240 Manasseh high priest.
The Greek period of Jewish literature. Final editions of the Pentateuch and Joshua. Chronicles, Ezra, Nehemiah, Esther, many of the Psalms. Translation of the Law of Moses into the Greek. Ecclesiastes,

B. C.

- 167 Temple service in Jerusalem suspended.
Book of Daniel, Psalms 44, 74, 118, and others written.
- 148 Macedon becomes a Roman province.
The Epistle of Jeremiah written.
- 142 Judæa becomes independent.
Oldest portions of book of Enoch written.
Additions to Esther made.
- 61 Pompey takes Jerusalem.
- 58-50 Cæsar's campaign in Gaul.
- 54 Crassus, Roman consul, plunders the Temple.
Psalms of Solomon completed.
- 44 Julius Cæsar murdered.
 Palestine a Roman province.
- 42 Herod the Great enters Jerusalem in triumph.
- 37 Jerusalem taken by Herod.
 Time of Hillel and Shammai.

31 B. C. to

14 A.D. Augustus emperor of Rome.

B. C.

- 19-10 Erection of Herod's temple.
- 4 Death of Herod the Great.
 Archelaus, his son, becomes ethnarch of Judæa, etc.
 Birth of Jesus Christ.

A. D.

- 6 Archelaus banished.
 Judæa incorporated in Syria.
 Quirinus holds a census.
- 18-36 Joseph, surnamed Caiaphas, high priest.
- 26-36 Pontius Pilate fifth Roman governor of Judæa.
- 33? John the Baptist.
- 34-35? Public ministry of Jesus.
- 35? (At the Passover.) Jesus crucified at Jerusalem.

| | |
|------------|---------------------------------------------------------------------------------------------------------------------------------|
| A. D. | |
| | 37? Persecution of the disciples (Stephen). Paul converted. |
| | 40? Paul at Jerusalem with Peter (Gal. 1.18). |
| Between | |
| 40 to 51 | Paul and Barnabas in Syria and Cilicia. |
| 51? | Conference at Jerusalem. Dispute between Peter and Paul at Antioch. |
| 52? | Paul in Galatia, Europe, and at Corinth. |
| 54? | <i>First Thessalonians written.</i> |
| 55-59? | Paul at Ephesus and Corinth. |
| 56? | <i>Galatians written.</i> |
| 58? | <i>First and Second Corinthians written.</i> |
| 59? | <i>Romans written.</i> |
| | ? Paul goes to Jerusalem and is made prisoner. |
| 59-61? | Paul at Cæsarea. |
| 61-62? | Paul's journey to Rome. |
| 62 or 69? | James, the brother of Jesus and bishop at Jerusalem, murdered. |
| 62-64? | Paul's imprisonment at Rome. |
| | ? <i>Second Timothy, first two verses and 15th to 18th verses of 1st chapter and 9th to 18th verses of 4th chapter written.</i> |
| | ? <i>Philippians, Philemon written.</i> |
| 64 | Paul's death. |
| | Temple of Jerusalem completed by Agrippa II. |
| 67 | Galilee in the power of the Romans. |
| 68 | <i>Revelation written.</i> |
| Before 70? | <i>Oldest portions of Matthew and Mark written.</i> |
| 70 | Jerusalem besieged and captured by Titus. Temple destroyed. |
| | <i>Hebrews, Second Thessalonians, Colossians written.</i> |
| About 90 | <i>James and Gospels according to Matthew and Mark written.</i> |

A. D.

- Soon after 100 *First Peter, Ephesians, and Gospel according to Luke written, soon followed by Acts of the Apostles.*
- Josephus written.*
- After 130 *Second Timothy, Titus, First Timothy, and Jude written.*
- 135 Jerusalem a Roman city. National existence of the Jews at an end.
- Before 150 *Gospel according to John, First John, Second John, and Third John written.*
- After 150 *Second Peter, Epistle of Barnabas, and Epistle of Clement written.*
- 170 Church history of Hegesippus written.
- Near end 2d century Mishna given its present form.
- 177-305 Persecution of the Christians.
- 313 Constantine and Licinius proclaim toleration of the Christian religion.
- 325 Council of Nice (consisted of 318 bishops)—condemned Arias, formulated the Nicene Creed, and determined date of Easter.
- 330 Capital of the Roman Empire transferred from Rome to Constantinople.
- 337 Death of Constantine. Partition of the Roman Empire between his sons.
- 355 Council of Milan.
- 381 Council of Constantinople.
- 395 St. Augustine elected Bishop of Hippo (on the Mediterranean, in North Africa).
- About 405 St. Jerome completes his Latin version of the Bible (the basis of the Vulgate).
- 452 Attila ravages Italy. Rome is saved by its bishop, Leo the Great.
- 511 Death of Clovis, king of the Franks.
- 597 St. Augustine, dispatched by Pope Gregory

A. D.

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|------------|------------------------------------------------------------------------------------------------|
| | the Great, begins conversion of the Anglo-Saxons. |
| 632 | Death of Mohammed. |
| 711 | The Saracens pass into Spain. Conquest of the peninsula completed within three years. |
| About 789 | Inroad of the Northmen into England. |
| 814 | Death of Charlemagne. |
| 842 | The Council of Constantinople gives a final sanction to image worship. |
| 871 | Accession of Alfred the Great. |
| 885 | Siege of Paris by the Northmen. |
| 966 | Miecislus, ruler of Poland, embraces Christianity. |
| 1017 | Canute king of all England. |
| 1054 | Complete separation of the Greek and Latin Churches. |
| 1059 | Election of Pope vested in the College of Cardinals. |
| 1066 | Battle of Hastings. |
| 1215 | King John signs the Magna Charta. |
| 1229 | Jerusalem in the hands of the Crusaders. |
| 1241 | Advance of the Mongols into Central Europe. |
| 1271 | Marco Polo sets out on his travels. |
| 1280 | Kublai Khan conquers China. |
| 1283 | The Teutonic knights subjugate the Prussians. |
| 1290 | Expulsion of the Jews from England. |
| 1321 | Death of Dante. |
| About 1383 | First complete translation of the Bible into English (Wickliffe's). |
| 1415 | Burning of John Huss, Bohemian reformer and preacher. (He advocated Wickliffe's doctrines.) |
| 1416 | Burning of Jerome of Prague, Bohemian follower of Huss. |
| 1417 | Burning of Sir John Oldcastle, English heretic. |

A. D.

- | | |
|------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| About 1438 | Gutenberg begins printing with movable type. |
| 1488 | The first Bible was printed—not in English, but in Hebrew. (It was the conviction of a large majority of the scholars and clergy of that day that it was not safe to put the Bible in the hands of the people.) |
| 1492 | Columbus discovers America. |
| 1498 | Savonarola, religious reformer and preacher, excommunicated, hanged, and burnt in Florence, Italy. |
| | Vasco da Gama lands in India. |
| 1508 | Michael Angelo decorates the Sistine Chapel, Rome. |
| 1513 | Balboa discovers the Pacific Ocean. |
| 1517 | Martin Luther begins the Reformation. |
| 1522 | One of Magellan's ships circumnavigates the globe. |
| 1530 | William Tyndale's translation of the Pentateuch followed by the remainder of the Bible. He was an English priest. (He really gave the Anglo-Saxon or English tone to our Bible.) "The English Bible was the forerunner of democracy. That we have republican institutions in America, that we have a free ballot and rest our faith on the Declaration of Independence, has come from the English Bible more than from any other influence." "No other set of books, of any literature, of any race, or of any people, has ever begun to have the influence which has been exerted on the civilized world by the Bible." "The division into chapters and verses, the list of topics at the head of the chapters, and the headings at the top of each page found in most Bibles had nothing to do with the original Bible. They were added by the translators of the English Bible. The same is true regarding the dates, which were worked out by an English archbishop named Usher about two hundred years ago." |
| 1534 | England throws off the papal authority. Luther's translation of the Bible completed. |

A. D.

- 1536 William Tyndale found guilty of heresy and strangled in Holland. His body was then burned.
- 1541 The Mississippi River discovered.
- 1545 Council of Trent convened by the Pope to stay the spread of Protestantism and bring about needed reforms in the Church.
- 1550 The Inquisition in the Netherlands.
- 1553 Servetus, Spanish theologian, burnt at Geneva with the sanction of Calvin. He opposed the dogma of the Trinity.
- 1555 Ridley and Latimer, English reformers, celebrated for courage, zeal, and piety, burnt together for heresy.
- 1572 Massacre of St. Bartholomew.
- 1582 Reformation of calendar by Pope Gregory XIII.
- 1590 Microscopes came into use.
- 1608 Telescopes first made.
- 1611 The King James Version of the Bible published.
- 1614 Napier, Scotch mathematician, published his invention of logarithms.
- 1616 Death of Shakespeare.
Harvey, English anatomist, discovers the circulation of the blood.
- 1619 Negro slavery introduced in Virginia.
- 1620 Landing of the Pilgrim fathers at Plymouth, Mass.
- 1636 Roger Williams, driven out of Massachusetts, makes a settlement at Providence, R. I.
- 1639 The transit of Venus first observed by Horrox.
- 1642 Death of Galileo.
- 1643 Barometer invented by Torricelli.
- 1649 Charles the First beheaded.
- About 1650 Invention of the air pump.
- 1667 Milton's "Paradise Lost" published.

A. D.

1668 Father Marquette founds the mission of Sault Ste. Marie.

1669 Phosphorus discovered by Brandt.

1675 Roemer ascertains the velocity of light.

1676 Flamsteed begins observations in the Greenwich Observatory, England.

1685 Revocation of the Edict of Nantes accompanied by horrible persecutions of the Huguenots.

1687 Publication of Newton's "Principia," stating the law of gravitation.

1690 William Penn's treaty with the Indians.

Locke's "Essay on the Human Understanding."

1692 Witchcraft delusion at Salem, Mass.

"Husbands and children were brought to the gallows for daring to disbelieve charges of witchcraft against their wives and mothers."

"Some of the clergy were accused for endeavoring to save members of their churches."

"One woman was charged with 'giving a look toward the Salem meeting house,' and immediately a demon entered, and tore down part of it. She was tried by judge and jury and hanged, protesting her innocence."

"The Rev. Mr. Burroughs was charged with afflicting his children, convicted and executed."

"Giles Corey, though eighty years of age, was pressed to death."

"Twenty persons were put to death in a short time."

"Soon after the Rev. Cotton Mather, of Massachusetts, wrote 'Wonders of the Invisible World,' thanking God for the triumphs over Satan gained at Salem. His book was approved by the Governor of the Province, the President of Harvard College, and various eminent theologians, in Europe as well as America."

William and Mary College chartered.

1694 Censorship of the press in England ceases.

1700 Foundation of Yale College.

1735 Publication of "Systema Naturæ," by Linnæus.

1751 Publication of the Encyclopédie begun by Diderot and D'Alembert.

A. D.

- 1752 Identity of lightning with electricity demonstrated by Franklin.
- 1753 Foundation of the British Museum.
- 1755 Great earthquake at Lisbon (30,000 people killed).
- 1759 Battle of the Plains of Abraham.
Wolfe's army captures Quebec.
- 1767 The British Parliament imposes duties on paper, glass, tea, etc., imported into America.
Hargreaves invents the spinning jenny.
- 1769 Watt patents his improvement on the steam engine.
- 1772 Death of Swedenborg (Swedish naturalist, mathematician, and theosophist).
- 1773 The Boston "tea party."
- 1774 Discovery of oxygen by Priestley.
- 1775 Fight at Lexington and Concord, Mass.
- 1776 Declaration of the Independence of the United States.
- 1778 Death of Linnæus, Voltaire, and Rousseau.
- 1781 Discovery of Uranus by Herschel.
- 1788 Constitution of the United States adopted.
- 1789 Beginning of the French Revolution.
Washington inaugurated President.
- 1791 The Protestants secure their rights in Hungary.
- 1793 The Commissioners of the French Convention proclaim the freedom of the blacks in Hayti.
Cotton gin invented by Eli Whitney.
- 1794 Death of Lavoisier (guillotined). He was the founder of modern chemistry.
- 1795 Third partition of Poland.
Foundation of the Institute of France.
- 1796 Death of Robert Burns.
- 1798 The "Great Rebellion" in Ireland.
- 1799 Death of Washington.
Invention of the Voltaic pile.

A. D.

- 1803 The Louisiana purchase.
- 1807 Congress abolishes the slave trade after January 1, 1808.
Abolition of the slave trade in British Empire.
Fulton's "Clermont" begins her trips on the Hudson River.
- 1809 Pius VII excommunicates Napoleon.
Arrest of the Pope and his removal to France.
- 1814 Gas introduced for illumination in London.
Stephenson's first locomotive travels six miles an hour.
Capture of Washington, D. C., by the British.
- 1821 Death of Napoleon.
- 1823 Foundation of the Anti-Slavery Society by Wilberforce and others.
- 1824 Spanish power in South America completely destroyed.
- 1825 Opening of the Erie Canal.
- 1826 First railroad built in the United States.
- 1829 Experimental trip of first locomotive in United States. It was found to be too heavy for the track. Weight, six tons.
- 1830 Opening of the Liverpool and Manchester Railway. Successful passenger transportation.
- 1831 William Lloyd Garrison begins the publication of the "Liberator" in Boston.
Captain John Ross establishes the position of the true magnetic pole.
McCormick invented his reaping machine.
Mowing machines soon followed.
- 1832 The cholera in western Europe and America.
Death of Goethe, Cuvier, and Bentham.
- 1833 Act abolishing slavery in British West Indies.
- 1835 Great fire in New York city.
- 1837 Incorporation of Chicago as a city.

A. D.

- 1837 Financial panic in the United States.
- 1838 Invention of photography perfected by Daguerre.
- 1844 Morse brought electric telegraphy into successful operation.
- 1845 Publication of first part of Humboldt's "Kosmos."
Death of Sydney Smith and Andrew Jackson.
Friction matches came into use in England.
- 1846 Discovery of the planet Neptune.
Dr. Morton publicly introduces use of anæsthetics in Boston.
Elias Howe patents the sewing machine.
- 1847 Great famine continues in Ireland. Vast emigration.
- 1848 Gold discovered in California.
- 1850 Abolition of the slave trade in the District of Columbia.
"Fugitive slave law" passed.
- 1851 World's Fair, Crystal Palace, London.
- 1854 Promulgation of the dogma of the "Immaculate Conception."
- 1857 Financial panic in United States and Europe.
The Dred Scott case in the United States Supreme Court.
First message sent by the Atlantic cable.
- 1859 John Brown's raid.
Sinking of petroleum wells in United States.
Publication of Darwin's "Origin of Species."
- 1860 Massacre of Christians at Damascus.
Introduction of spectrum analysis by Kirchhoff and Bunsen.
South Carolina seceded.
- 1861 Czar Alexander II emancipates the Russian serfs.
First blood shed in Civil War.

A. D.

- | | |
|-----------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1862 | Surrender of Confederate army at Fort Donelson. Fight between the "Monitor" and "Merrimac." |
| 1863 | President Lincoln's Proclamation of Emancipation. Battle of Gettysburg and surrender of Vicksburg. |
| 1865 | Surrender of Lee's army. |
| 1866 | Successful telegraphic communication between Europe and America. |
| 1869 | U. S. Grant inaugurated President. First transcontinental railroad and Suez Canal completed. |
| 1870 | Vatican Council adopts the dogma of Papal Infallibility. Döllinger and his associates reject the Council's decrees. Fifteenth Amendment to the Constitution of United States adopted. |
| 1871 | Chicago destroyed by fire. Treaty of Washington. |
| 1876 | Centennial Exposition in Philadelphia. Alexander Graham Bell patents the telephone. |
| 1877 | Edison's phonograph patented. |
| 1878 | Electric lighting comes into general use. First elevated railway opened. First government life-saving station established. |
| 1880 | Violent agitation against the Jews in Germany. |
| 1883 | Brooklyn Bridge opened to the public. |
| 1886 | Extensive labor strikes in United States. |
| 1889 | Great flood at Johnstown, Pa. |
| 1893 | World's Fair in Chicago. |
| 1899 | International Peace Conference at The Hague. |
| 1899-1900 | Wars waged by leading Christian nations of the Eastern and Western Hemispheres. |

CHAPTER III.

Astronomy.

BEFORE examining the Bible further we will submit a few facts of which the writers of the Bible were entirely ignorant, but which our children are taught in the public schools.

THE EARTH

we live on is a great ball, about eight thousand miles in diameter. It rotates on its axis once in twenty-four hours. It is flying through space, in its orbital motion around the sun, with a velocity of about nineteen miles a second.

THE HEAVENS.

The "Grammar School Geography" (Rand, McNally & Co.), used in the schools of Chicago, says:

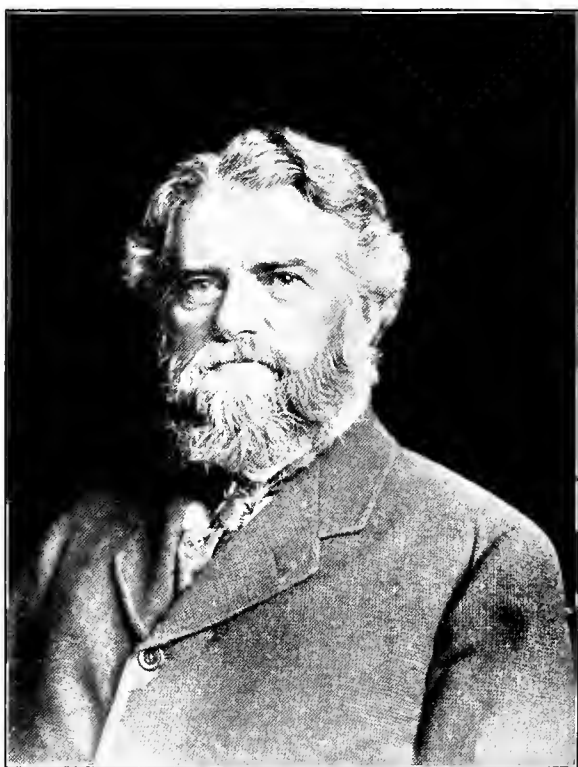
"The telescope discloses not fewer than one hundred million stars, each one a sun. The nearest of them is more than two hundred and fifty thousand times as far distant from us as is our own sun."

"Light moves so rapidly that it might pass around the world more than seven times in one second, but some of these suns are so far distant that light leaving them one hundred years ago would not yet have reached us."

TELESCOPES

were first made in Holland about 1608, but the first to employ the instrument to any important purpose was Galileo, two years later.

Will the reader now please read the sixteenth to the twentieth verses of the first chapter of Genesis, and then refer, regarding what is there stated, to an article published in "McClure's Magazine" in the month of July a year ago.



Sincerely Yours

Simon Newcomb

The article was written by Professor Simon Newcomb, LL.D., M.N.A.S., the world-renowned astronomer of the National Observatory of the United States at Washington. Thanks are here given the professor and the S. S. McClure Co. for the use here made of the article.

As what Professor Newcomb says is of the utmost importance to all of us, let us post ourselves regarding him a little.

He holds the highest evidences of his distinguished services in astronomical science in the degrees conferred upon him by Harvard, Yale, Columbia, Leiden, Heidelberg, and other great universities, and the highest medals of various societies. His specialty in mathematical astronomy is the study of the motion of the planets, and in this peculiar field of inquiry he has no superior, and in the opinion of many no equal, in the world.

Says Loewy in "Nature" for May, 1899:

Professor Newcomb must be considered, without contradiction, as one of the most celebrated astronomers of our time, both on account of the immensity of his work and the unity of view which marks the choice of the subjects treated by him.

He is gifted with a prodigious power of work, which is testified by the extraordinarily long list of his researches. The reception which has been accorded to them by all competent men points to their author as one of the most illustrious representatives of celestial mechanics.

This activity has embraced the most diverse branches of astronomy, and he has contributed in a very successful manner to elevate the level of the civilization of our age, enriching the domain of science with beautiful and durable conquests.

Said Professor Newcomb in the article before referred to:

"The solar system is an immense central body, the sun, with a number of planets revolving round it at various distances. On one of these planets we dwell.

"Vast indeed are the distances of the planets when

measured by our terrestrial standards. A cannon-ball fired from the earth to celebrate the signing of the Declaration of Independence, and continuing its course ever since with a velocity of eighteen hundred feet per second, would not yet be halfway to the orbit of Neptune, the outer planet.

“And yet the thousands of stars which stud the heavens are at distances so much greater than that of Neptune that our solar system is like a little colony, separated from the rest of the universe by an ocean of void space almost immeasurable in extent.

“The orbit of the earth round the sun is of such size that a railway train running sixty miles an hour, with never a stop, would take about three hundred and fifty years to cross it. Represent this orbit by a lady’s finger-ring. Then the nearest fixed star will be about a mile and a half away; the next more than two miles; a few more from three to twenty miles; the great body at scores or hundreds of miles. Imagine the stars thus scattered from the Atlantic to the Mississippi, and keep this little finger-ring in mind as the orbit of the earth.

“One of the most beautiful stars in the heavens, and one that can be seen most of the year, is *a Lyræ*, or Alpha of the Lyre, known also as Vega. In a spring evening it may be seen in the northeast, in the later summer near the zenith, in the autumn in the northwest. On the scale we have laid down with the earth’s orbit as a finger-ring, its distance would be some eight or ten miles. The small stars around it in the same constellation are probably ten, twenty, or fifty times as far.

“Now, the greatest fact which modern science has brought to light is that our whole solar system, including the sun, with all its planets, is on a journey toward the constellation Lyra. During our whole lives, in all probability during the whole human history, we have been flying un-

ceasingly toward this beautiful constellation with a speed to which no motion on earth can compare. The speed has recently been determined with a fair degree of certainty, though not with entire exactness; it is about ten miles a second, and therefore not far from three hundred millions of miles a year. But whatever it may be, it is unceasing and unchanging; for us mortals eternal. We are nearer the constellation now than we were ten years ago by thousands of millions of miles, and every future generation of our race will be nearer than its predecessor by thousands of millions of miles.

“When, where, and how, if ever, did this journey begin; when, where, and how, if ever, will it end? This is the greatest of the unsolved problems of astronomy. An astronomer who should watch the heavens for ten thousand years might gather some faint suggestion of an answer, or he might not. All we can do is to seek for some hints by study and comparison with other stars.

“The stars are suns. To put it in another way, the sun is one of the stars, and rather a small one at that. If the sun is moving in the way I have described, may not the stars also be in motion, each on a journey of its own through the wilderness of space? To this question astronomy gives an affirmative answer. Most of the stars nearest to us are found to be in motion, some faster than the sun, some more slowly, and the same is doubtless true of all; only the century of accurate observations at our disposal does not show the motion of the distant ones. A given motion seems slower the more distant the moving body; we have to watch a steamship on the horizon some little time to see that she moves at all.

“Thus it is that the unsolved problem of the motion of our sun is only one branch of a yet more stupendous one: What means the motion of the stars; how did they begin, and how, if ever, will they end?”

CHAPTER IV.

The Polychrome Bible.

IN order that we may study the Bible intelligently, let us take a page of it and see what it tells us about its own composition.

By the kind permission of Professor Paul Haupt, Ph.D., Professor of Semitic Languages in the Johns Hopkins University, Baltimore, editor in chief of the Polychrome Bible, and of Messrs. Dodd, Mead & Co., of New York city, its publishers, we are permitted the use of a fac-simile of the twenty-first page of the book of Judges.

The Polychrome Bible is printed in colors to show the composite structure of the books of the Bible. It is a new English translation, with explanatory notes and pictorial illustrations. The translators are the most eminent biblical scholars of Europe and America. The book of Judges was translated by the Rev. G. F. Moore, D.D., President of Andover Theological Seminary.

"The writers of the various parts of the page here shown are, as distinguished by the different colors, as follows:

"Dark blue, *Ephraimitic* writer.

"Light blue, later additions to the *Ephraimitic* document.

"Dark purple represents parts in which the *Judaic* and the *Ephraimitic* documents are so intimately fused that they cannot be separated by literary analysis.

"Light purple represents additions of the editor, who interwove the work of the *Ephraimitic* and *Judaic* writers.

"Yellow is used for the additions of post-Exilic authors or editors.

him: Draw thy sword, and kill me, lest men say: A woman slew 9
him. So his page ran him through, and he died.²⁶ And when the 55
Israelites saw that Abimelech was dead they dispersed to their
homes.

5 Thus God brought home to Abimelech the crime which he 56
committed against his father in murdering his seventy brothers;
and all the crime of the men of Shechem was brought upon their 57
own heads; the curse of Jotham ben-Jerubbaal came true to them.²⁷



The Judges Tola and Jair.

10 AFTER Abimelech there arose to deliver Israel Tola ben-Puah 10, 1
ben-Dodo, a man of Issachar, who dwelt at Shamir in the
Highlands of Ephraim. He judged Israel twenty-three years; then 2
he died, and was buried at Shamir.¹

After him arose Jair, the Gileadite, who judged Israel twenty- 3
two years. He had thirty sons, who rode on thirty asses; and 4
they had thirty towns called Havoth-jair to this day, in the land 4
of Gilead.

15 two years. He had thirty sons, *who rode on thirty asses*; and 4
they had thirty towns called Havoth-jair to this day, in the land
of Gilead.² And Jair died, and was buried at Camon. 5

Introduction to the History of the Oppression of Israel

by the Ammonites and Philistines.

20 **A**ND the Israelites again offended JHVH, and served the Baals 6
and the Astartes, *and the gods of Syria, and of Phœnicia,*
*and of Moab, and of the Ammonites, and of the Philistines,*¹ and
forsook JHVH, and did not serve Him. And JHVH was incensed 7
against Israel, and sold them into the power of the Philistines and
25 into the power of the Ammonites.² And they crushed o the 8
Israelites that year, *eighteen years,*³ all the Israelites who were
across the Jordan in the land of the Amorites who were in Gilead.
And the Ammonites crossed the Jordan to make war also upon 9
Judah⁴ and Benjamin, and upon the tribe of Ephraim; and Israel
30 was in great straits. Then the Israelites cried to JHVH for help, 10
saying: We have sinned against Thee,⁵ o in that we have forsaken
our God, <JHVH>, and served the Baals. And JHVH answered the 11
Israelites: Did not o the Egyptians, and o the Amorites, and o the
Ammonites, and o the Philistines, and the Phœnicians, and the 12

“Green indicates Deuteronomistic additions of the sixth century B. C.”

The Polychrome Bible is “a monument of devotion to Christian truth,” and with it “the man of average good education can form as rational judgment about the Bible in the main as the most advanced of critics.”

CHAPTER V.

Map of Palestine *—History of Israel—Jesus Christ—History of the Church.

ORIGIN OF THE BIBLE (THE BOOKS).

THE Bible consists of two parts: the Old Testament, written in Hebrew, and the New Testament, written in Greek. Many old Bibles contain a third part, called the Apocrypha. In the Chronological Table, Chapter II, the approximate periods at which the various books of the Bible were written is given. The books of the Old Testament were gathered together in Greek by Jewish scholars, in the third century B. C., at Alexandria. This compilation is the *Septuagint*.

After the formation of the Catholic Church it was not

* We are permitted by the Pilgrim Press of Boston to use the map in their Sunday school lesson books. It is accurate. The data regarding Palestine, distances, etc., are largely taken from Bædeker.

Galilee, Samaria, and Judæa together have an area of about 6,000 square miles—nearly two thirds that of the State of Vermont.

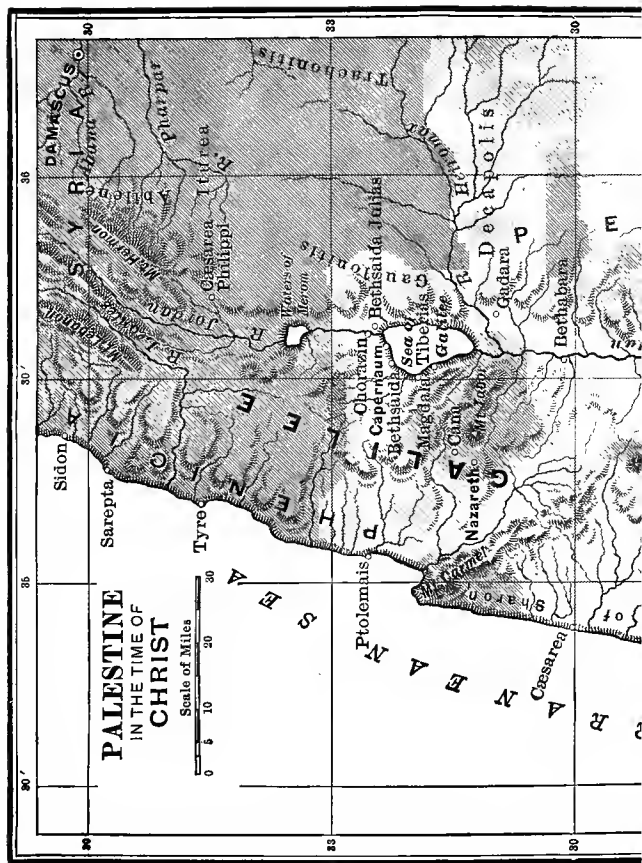
Jerusalem is about 32 miles east of the Mediterranean and 14 miles west of the Dead Sea. It is situated among the mountains, being about 2,500 feet above the Mediterranean and 3,700 feet above the Dead Sea. The railroad between Jerusalem and the Mediterranean is 54 miles long, and the running time about 3½ hours. Jerusalem is about 125 miles northeast of Egypt, 5 miles north of Bethlehem, and 15 miles southwest of Jericho. Its mean annual temperature is 63 degrees. Snow and frost are not uncommon in winter.

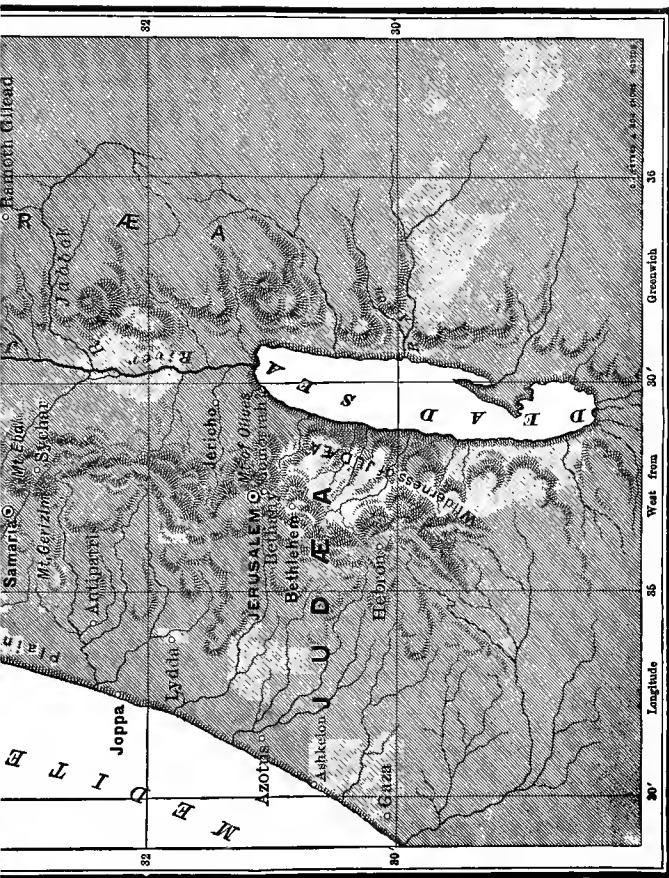
The Jordan River flows 137 miles from north to south, and empties into the Dead Sea, descending 3,000 feet in this distance.

The Dead Sea, lying more than 1,200 feet below the Mediterranean, has, of course, no outlet. It is 47 miles long, 10 miles wide, and 1,300 feet deep. It is surrounded by high and rugged mountains 2,000 to 3,000 feet in height.

The Sea of Galilee (also called Sea of Tiberias and Lake Gennesaret) is 13 miles long and 8 miles wide. Its surface is about 700 feet below the Mediterranean.

Nazareth is about 26 miles east from the Mediterranean Sea, and 65 miles north of Jerusalem.





long before it felt the want of a list of apostolic or sacred writings, officially drawn up and established, to be placed side by side with the Old Testament as a rule of faith or canon. With regard to twenty of the books, agreement was soon reached, but as to the rest great diversity of opinion long prevailed. It was not till the fourth and fifth centuries that the matter was finally decided. The new writings were called the New Testament, and all the books together, The Bible.

It was decided by *vote* which books should be *the word of God* and which should not. Some were rejected, but those books which had a majority of votes were voted to be the word of God.

About 405 A. D. Jerome completed his Latin version of the Old and New Testaments (the basis of the Vulgate). The first complete translation of the Bible into English was that of Wickliffe about 1383. In 1488 the first Bible was printed. It was in Hebrew. In 1611 appeared the King James Version, and in 1885 the Revised Version.

For more than twenty-two years there has been in the Chicago Public Library a book entitled

“THE BIBLE FOR LEARNERS.”

The following letter was the first intimation the compiler ever had of its existence, and was the direct cause of this compilation:

LETTER OF ANDREW D. WHITE TO CHARLES L. HAMMOND.

“EMBASSY OF THE UNITED STATES OF AMERICA,

BERLIN, September 18th, 1899.

“MY DEAR SIR: Your letter of September 4th and its inclosure greatly interested me. I have no doubt that the mistaken policy to which you refer is the cause of the diminution in the membership of Sunday schools. I notice in a recent paper some very striking figures showing

the steady and large decline in the numbers of Presbyterians in the United States. From the point of view of a citizen I sincerely regret this, for the sturdy qualities of Presbyterians and their sobriety of judgment generally have been an excellent force in the midst of varied political and social as well as religious questions. But this result is not at all to be wondered at, and I feel that it is attributable to the very cause to which you refer. More and more our people are quietly getting a knowledge of the truth regarding our sacred books. More and more they are turning away from those who, instead of feeding them with the precious substance of our bible, give them the mere husks and rinds which in their hearts they know to be valueless.

"Why not yourself prepare a lesson book from the Revised Version, dwelling on the really and indisputably great and true things in our Scriptures. It would be an immense service if properly done.

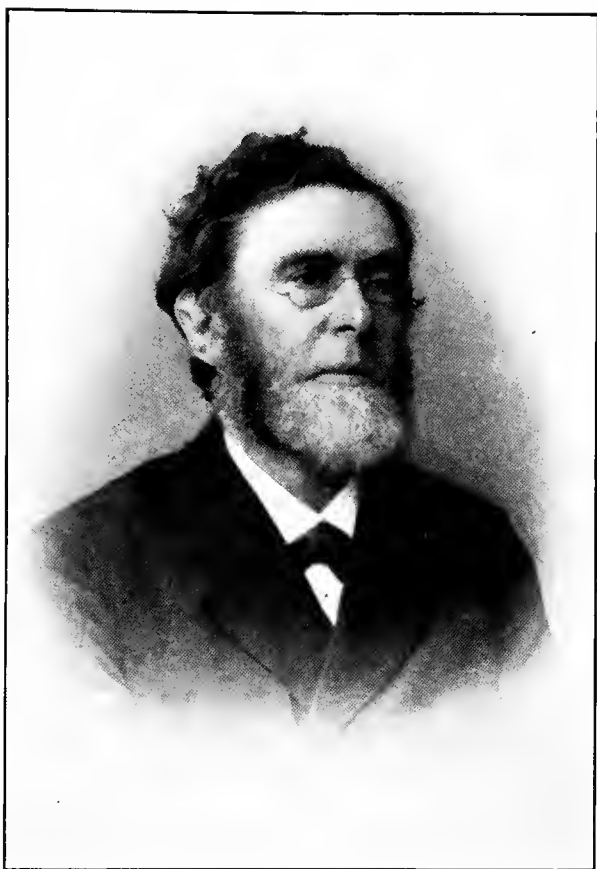
"I wonder if you have ever seen a book published by three of the most eminent and reverent scriptural critics of modern times, entitled 'The Bible for Learners.'

"Some years ago a Western lady, evidently of very noble character, wrote me that she was anxious to bring up her children as earnest Christians and readers of the bible, but that she could not conscientiously put into their hands any of the books on biblical teaching to which she had access, and asked me what she could do. I recommended this book to her; she got it, used it with her children, and wrote me in most grateful terms saying that both for her and for them it had proved a great success.

"I am not sure that it has been published in America; the copy I had was English." . . .

"THE BIBLE FOR LEARNERS"

consists of nearly two thousand pages, and is bound in three volumes. The authors are Dr. H. Oort, Professor of He-



H. Oort.

NOTE.—Dr. H. Oort, Dutch theologian, born 1836; admitted at Leiden 1854; Doctor of Theology, 1860; member of the Netherlands Reformed Church; Professor of Eastern Languages, Literature, and Philosophy at Amsterdam until 1875; Professor of Hebrew (i. e., the institutions of the people of Israel in the Old Testament) at Leiden; author of several treatises, all connected with the study of the Jews, amongst them "The Worship of Baalim in Israel," which was translated into English by the Right Rev. T. W. Colenso, Bishop of Natal. His book, "The Bible for Young Persons," is called in its American edition "The Bible for Learners."

brew Antiquities at Leiden,* Holland, and Dr. I. Hooykaas, pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor of Theology at Leiden. The American edition is published by Roberts Brothers, and Little, Brown & Co., of Boston. The copyright is owned by Messrs. Little, Brown & Co., by whose permission these extracts are given.

“The Bible for Learners” treats the Bible from Genesis to the end of Revelation with the utmost care and Christian reverence, and with a painstaking minuteness of which only Dutch scholars are capable. If you are shocked by some of my references, as you certainly will be, get a copy of this book and read the matter in greater detail than my space allows.

The Bible, unlike modern historical writings, contains no specific dates, no maps, no accurate measures of time or distances.

The authors of “The Bible for Learners” say, in their introduction :

“Every impartial judge must allow that no other sacred Book can bear comparison with the Bible, or approaches it, in beauty, truth, and value.

“The Bible is of inestimable value; for instance, for our knowledge of antiquity; some parts of it have seldom been equaled as works of art, but above all the Bible is the book of religion.

“We cannot assert that every part of the Bible gives us a pure reflection of God’s being and God’s will.

“Time after time the writers of the books of the Bible go astray.

“It is upon Jesus Christ that the whole Bible turns. In this lies the value not only of the New Testament, a great part of which refers to him directly, but of the Old Testament as well.

“In the eyes of the writers of the Bible everything was

* The University of Leiden was founded about 1574 in the darkest period of the struggle between the Dutch and Philip II of Spain.

subordinate to their object, the conveyance of religious truth, so that they often sacrificed what we consider very important interests to it—historical truth, for example. As a rule, they concerned themselves very little with the question whether what they narrated really happened so or not.

“If a narrative was edifying, then they called it true. Thus a legend might serve their purpose just as well as the true account of something that really happened. This is why the Old and New Testaments are so full of legends.

“The accounts of the fortunes of the patriarchs teach us very little about a hoary prehistoric age; those of the birth and childhood of Jesus hardly anything about the first years of his life.”

HISTORY OF ISRAEL.

“Practically the earliest facts we have concerning the Jews is that about 1320 B. C. they were shepherd tribes in Egypt, that they revolted from the slavery to which they were subjected, and emigrated with their flocks into the peninsula of Sinai, under the leadership of Moses.

“Such a thing as national unity among these people was not thought of.

“Moses was the ‘soul of the movement,’ and laid the foundations for the Jews’ future greatness. This he did principally by introducing the worship of Yahweh as Israel’s god, and giving out a fundamental code of laws. This was the ‘Ten Commandments,’ and at first they were probably something like this:

“1. I, Yahweh, am your god. Worship no other gods besides me.

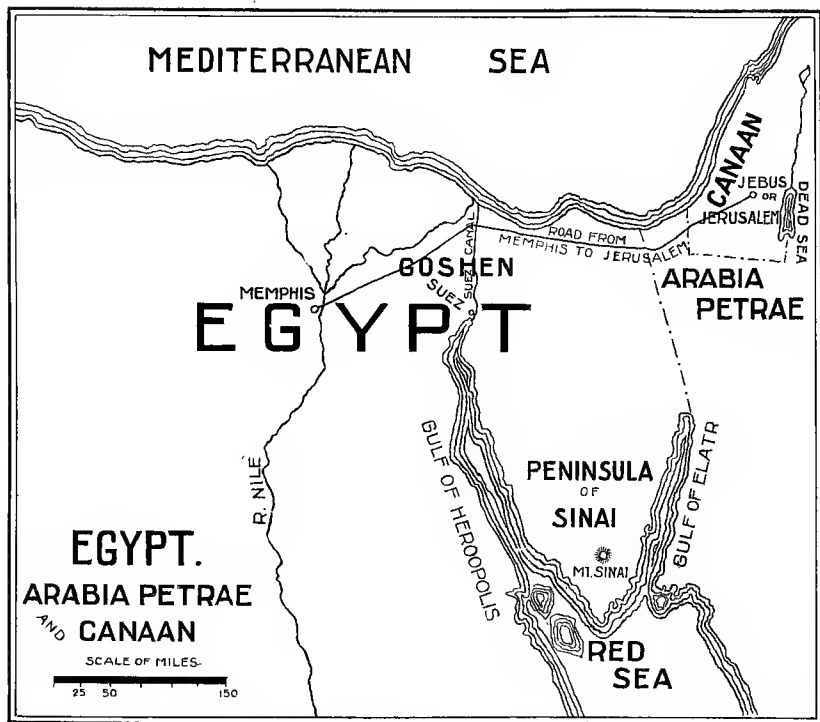
“2. Make no image of a god.

“3. Commit no perjury.

“4. Remember to keep holy the Sabbath day.

“5. Honor your father and your mother.

“6. Commit no murder.



NOTE.—The peninsula of Sinai, which is often confounded by Sunday school teachers with the peninsula of Arabia, is perhaps as large as the State of Massachusetts. A distance equal to that from the land of Goshen to Mount Sinai is traversed daily by our fast mail trains in an afternoon, and the distance between Sinai and Palestine in a little greater time. The Red Sea proper is a large body of water, 1,450 miles long, 200 miles wide, and 3,000 feet deep. The tradition is that the Israelites crossed near the modern town of Suez. (See map.)

"7. Break not the marriage vow.

"8. Steal not.

"9. Bear no false witness.

"10. Covet not.

"What else he did for his people we do not know. The principal sacred object possessed by the Jews was a movable ark near or in which Yahweh was supposed to live.

"For half a century or more these Hebrew tribes led the life of wandering shepherds in the Arabian desert. At the end of this period, assisted by other tribes, they made themselves masters of the district east of the Jordan, and gradually pushed into Canaan under the leadership of Joshua, of the tribe of Ephraim.

"During the first two centuries of the Israelites* in Canaan their history presents a scene of great confusion."

"The chiefs of the various clans bore the name of Judges, or supreme chiefs. The shepherd tribes gradually became a nation cultivating the soil and finally governed by a king. Saul, of the tribe of Benjamin, was the first king. They were sadly polluted by intercourse with the Canaanites, who were nearly related to them and spoke the same language, but in general the worship of Yahweh, according to Mosaic principles, triumphed. The chief sanctuary of the country, Shiloh, was consecrated to him. Although Yahweh was always the chief god, all kinds of Baals† were worshiped by his side. There was no definite priesthood.

"While Saul's reign was short, it was not inglorious, but he had a quarrel with one Samuel, a great prophet, and this impaired his power so greatly he was no longer equal to the Philistines.

* They did not gain complete possession of the country, and no better idea of how they were situated can be obtained than by consulting the map of "The Seats of the Twelve Tribes in Palestine in the Eleventh Century" to be found in the Polychrome edition of the Bible.

† Baal, the name of a solar deity worshiped with much licentiousness and sensuality.

"In 1058 B. C. David became king over the tribe of Judah, and a little later over all the tribes. He conquered Jebus, renamed it Jerusalem, removed the ark there, and made it his capital.

"Regarding Yahweh and as to how he ought to be worshiped, his ideas were very crude and imperfect. Sometimes he invoked Baals and made frightful offerings. He was something of a musician and poet, and cultivated both music and poetry. Many persons suppose he wrote most of the Psalms, but that is a great mistake.

"David left Israel, a powerful kingdom, to Solomon, his second son by his wife Bathsheba, former wife of the murdered Uriah.

"Solomon's reign was very brilliant. He had a dazzling court, built costly palaces, and a magnificent temple to Yahweh and other temples to other gods. He engaged in commerce, and is said to have had near a thousand wives* and concubines!"

"Solomon's reign seems, however, to have brought little happiness to his people. Taxation was high, and soon after his death his kingdom was divided into two kingdoms, Israel and Judah. He undoubtedly got his great reputation from the fact of his having built the magnificent temple to Yahweh, even though he built other sanctuaries to 'Ashtoreth, Milcom, and Chemosh, the gods of the Sidonians, the Ammonites, and the Moabites respectively.'

"There was no image in Solomon's temple, but after his death the Israelites worshiped god in the form of a steer.

"In the eighth century lived Amos, Hosea, Isaiah, and Micah.

"They taught that Yahweh was the Lord of hosts, inaccessible and holy, whose kingdom both in Nature and in

* When the compiler was a child he was taught in the Sunday school by his teacher and from his lesson book that Solomon was the wisest man that ever lived. (?)



DR. ISAAC HOOIKAAS

NOTE.—Dr. I. Hooikaas, Dutch theologian, born 1822; entered University at Leiden 1840; pastor of various churches till 1887; died 1889; author of "The Christian with his Dead," "The Religion of Experience and its Relation to Prayer," "The Bible for Learners," with Dr. H. Oort, etc.

NOTE.—Dr. Abraham Kuenen, Dutch theologian, born 1828; admitted at Leiden 1848; Professor of Theology in University of Leiden, 1873. Many of his writings have run through numerous editions and been republished in German, French, and English. Some of his works are: "Historical Critical Investigation of the Origin of the Books of the Old Testament," 1861; "The Religion of Israel to the Fall of the Jewish State," 1869; "The Prophets and Prophecy in Israel," 1871; "National Religions and Universal Religion," 1882; "Defense of the Christian Religion," etc.



DR. ABRAHAM KUENEN

(See p. 40.)

the mind of man was ruled by his Spirit, and that he rewarded every man righteously and according to his works.

"But these prophets and their followers were a very small minority.

"Under King Ahaz, B. C. 741, there was built near Jerusalem a Tophet for the use of persons wishing to sacrifice to Molech.

"The worship of Molech consisted in offering human sacrifices, generally children. The victims were lifted up into an opening in the breast of the brass statue and rolled into the red-hot furnace.

"Hezekiah, king of Juda, B. C. 725, was the first king to follow what may be termed the Mosaic school, and to try and root out all worship of strange gods.*

"About 626 B. C. occurred the reformation under King Josiah, which was the turning point in Israel's history.

"In 586 B. C. Nebuchadrezzar laid waste Jerusalem and the Temple and carried off into captivity the cream of the population.

"While they were in this captivity a Judæan whose writings we have in Judges, Samuel, and Kings wrote up the whole story of Israel as we have it in the Bible.

"During the century that followed the permission to return from Babylon the laws were written out relating to the distinction between clean and unclean, the different kinds of sacrifice, the celebration of the Sabbath and other feasts, etc., etc., and when Ezra went to Jerusalem, 458 B. C., he put them into operation.

"The Law's supremacy dates from this time. Some of it was of heathen origin.

"The decisive influence of the scribes does not go back of this period.

"About half a century before the fall of Jerusalem, in

* But, says the Christian reader, all this by no means agrees with the Bible. In reply, kindly turn to the Chronological Table, Chapter II, or to any recent encyclopedia, and see when the books of the Bible were written.

the former territory of the ten tribes, there rose a man in whom the spirit of the greatest prophets and the devoutest psalmists lived again, in whom all that had been true and beautiful in the religion of Israel was restored and purified. JESUS OF NAZARETH wakened a new life. Though he sprang from Israel, his creation in the spiritual world belongs not to the history of the Israelite religion, but forms the material for a new one.”*

“JESUS CHRIST

was born and bred in Nazareth, a secluded mountain village in Galilee.

“His parents were called Joseph and Mary, and belonged to the humbler class of citizens. They had a large family. Little is known of the youth of Jesus.

“We are not certain how old Jesus was when he entered upon his public life, but we know the occasion of it. His public career was very brief.

“In the wilderness of Judah, not far from the Jordan River, a prophet by the name of John had risen. The fame of John found its way to Nazareth, and Jesus went to hear him, was baptized by him, and remained some time with him.

“John’s career came to a sudden close. Was there no one to continue his work? Yes, its violent interruption was the signal for Jesus to come forward. His character was widely different from John’s. He took up his task in quite a different spirit from that of John, and cherished a far more exalted and spiritual conception of the Messianic kingdom. He did not withdraw into the desert, but returned to Galilee, mingled in the busy life of the

* The population of the world is stated by Mulhall to be estimated in 1886 at about 1,500,000,000 people: 822,000,000 were in Asia, 347,000,000 in Europe, 197,000,000 in Africa, 112,000,000 in America, and 5,000,000 in Australasia.

One fourth of this population justly honor Jesus to-day as the greatest of all who have ever lived on earth, and that quarter is immeasurably superior to the other three fourths.

people, and preached when and where he could find the opportunity. He established himself at Capernaum, a busy place by Lake Galilee, on the great commercial road to Syria. He went through the different towns of Galilee, preaching of the kingdom of God. Many disciples, some of them women, gathered around him, and wherever he went the people thronged to hear him. He chose twelve of his followers as his constant companions. The term of his preaching is usually estimated as three years. Others think it lasted only a little more than a year (A. D. 34-35). However long or short, he was unwearied in his labors. Outward ceremonies, precepts about the Sabbath, Levitical 'cleanness,' prohibitions of certain kinds of food, etc., had little value in his eye. The moral requirements of the Law he placed in the foreground, at the same time extending their application.

"Irreproachable conduct was not enough for him; he required purity in the very dispositions of the heart, boundless love, mercy, humility, gentleness. He spoke of God as the 'Father in heaven,' whose love embraces all and who desires that all should be saved.

"He accomplished his memorable journey to Jerusalem by easy stages.

"Under cover of darkness he was seized and was tried and condemned as a blasphemer or heretic. He was crucified outside the city walls.

"The execution of Jesus was a crushing blow to his disciples. The authorities left them for the most part unmolested. They made no disturbance, and, what was more, they remained absolutely true to the Jewish ideas of religious life.

"A young Pharisee by the name of Paul distinguished himself by his zeal in the persecution of the followers of Jesus. But before long a mighty change was wrought in the soul of this man.

"Soon after, at Antioch, the capital of Syria, Jesus was preached to the Greeks there; that is, to the heathen.

“Such a thing had never been dreamed of hitherto by the followers of Jesus, for they believed that the Messiah and his kingdom belonged exclusively and entirely to the Jews.

“A division into two schools arose among the disciples of Jesus.

“The acknowledged leaders of one school were the apostles, especially Peter and John; and even their influence was overshadowed by James, the brother of Jesus, who was not one of the twelve. It was distinguished by unshaken fidelity to the Mosaic Law, believed the Messianic kingdom was for Israel alone and that all heathen who did not pass over to the Jewish religion would be excluded from the kingdom as ‘unclean.’ Its headquarters were at Jerusalem.

“The other school, whose pioneer was Stephen, held that the external rites of Judaism were no longer binding, and that the heathen who turned from their mythological fancies to faith in the one true God and in Jesus were as well entitled to salvation as the Jews. *Faith* was the one thing needful.

“We will call the first party Jewish-Christian and the second Heathen-Christian, and the two parties were soon at bitter enmity.

“Paul was a great man—perhaps the greatest of all men except Jesus.

“In time the attitude of the two parties was necessarily changed.

“It gradually became impossible to maintain such demands as circumcision and other regulations of the Mosaic Law. The devastation of the very center of Jewish worship (Jerusalem) in A. D. 70 put an end to the sacrificial service, and many of the points of dispute between the two schools lost all practical interest.

“As is generally the case, a middle party arose, and the struggle of the Apostolic age ended in union under the *Universal (Catholic) Church*.

“A legend without the smallest historical foundation is related to the effect that Peter was bishop at Rome for a quarter of a century, and he is said to have been the first Pope.

“The authority of the apostles offered a basis for the regulation of Church government. Most interesting contributions to our knowledge of this subject are furnished by the three so-called ‘Pastoral Epistles’ drawn up in the name of Paul.

THE ROMAN CATHOLIC CHURCH.

Matthew, 16th chapter, 17th to 20th verses.

“These words, to which the *Roman Catholic Church* appeals in support of the supremacy of the Pope as Peter’s successor, are certainly not genuine. Jesus did not rank Simon above the rest of the apostles, nor did he give him the name of Peter; and he never could or would have ascribed to any of his followers the power excluding anyone from the kingdom of God, or of giving out laws and ordinances. The Jewish-Christian party put these words into the mouth of Jesus to glorify their special Apostle.”

PAGAN DOCTRINES, RITES, AND FORMS.

Says Rev. E. E. Hall:

“Soon after the so-called conversion of Constantine (about 313 A. D.) the Church entered on its apostasy from the primitive simplicity and purity which marked its earlier history. Pagans in vast numbers passed into the Christian fold, bringing with them old practices and customs, and filling the places of Christian worship with the pagantry and the ornaments which characterized the worship of the gods in heathen temples. These unconverted millions became only nominally Christian, impressing their character, together with the *doctrines, rites, and forms of pagan religion*, upon the Christian Church.”

PAGAN CUSTOMS BAPTIZED.

Says Lewis, "Paganism Surviving in Christianity:"

"The ministers of various names in the Catholic Church imitated the profane model which they should have been impatient to destroy. So the religion of Constantine achieved, in less than a century, the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the acts of their vanquished rivals. The customs of Pagan religion were only baptized with Christian names."

THE ROMAN CATHOLIC CHURCH, THE GREEK CHURCH,
PROTESTANTISM.

Says Samuel Macauley Jackson :

"The first direct challenge to the claim of the Roman Catholic Church 'to act and speak with supreme authority' was made by the Patriarch of Constantinople, Acacius, and the Greek Church separated from Rome, A. D. 1054. The total number of Catholics of all nations to-day is claimed to be 185,000,000.

"The Greek Church includes three separate branches: the Church within the Ottoman Empire, the Church in Greece, and the Russo-Greek Church in Russia.

"Protestantism began A. D. 1529. As the word is used to-day, it has the meaning of opposition to the Roman and Greek Churches. Protestants oppose the Roman Church doctrinally because:

"First. It raises tradition to the level of Scripture as a source of doctrine;

"Second. It denies justification by faith alone;

"Third. It makes the Pope the spiritual ruler of the entire Christian Church.

"The first and second counts hold against the Greek Church, but there is more friendly feeling on the part of Protestants toward it than toward the Roman Church."

CHAPTER VI.

The Old Testament.

Genesis, 1st and 2d chapters.

“Genesis* is made up of portions of at least three works. Of the origin and the earliest history of the Israelites we know little. Their history begins with Moses.”

“In the first two chapters of Genesis we have two Israelite representations of the creation. For a long time this statement in the first chapter of Genesis was regarded as a true history of the creation, but when students of astronomy and geology had given an entirely different history of the earth the old opinion could not be retained without violence to common sense.

“As a scientific product the narrative has no value. A moderately good schoolboy in our day can easily point out the writer’s mistakes.

“That the earth is a ball, which is always turning upon its axis, and at the same time pursuing its rapid course around the sun; that the whole earth, which seems so great to us, is no more in comparison with the universe than a single grain of sand on a sea beach miles in length—all this was unknown to the Israelites.

“For them the earth was a disk, washed round by the ocean, over which the firmament rose like a giant cupola, while sun, moon, and stars moved on the inner surface of this vault.

“That God rested from his work on the seventh day is an unworthy representation, for God is always working.

* The reader will bear in mind that these extracts are from a book written by a Professor of Oriental Languages and the pastor of a Christian Church, with the assistance of a Professor of Theology.

What did the writer mean when he said man was made after God's image. Did he think of man as like God in soul or in body? It admits of no doubt that he meant in soul and body both."

"Genesis was put together from works of very different dates—works, too, whose authors by no means all stood upon the same religious level. The second chapter when compared with the first illustrates this. In this account the earth is at first a dry plain, in the other the world was a chaos covered with water. In the first account God first creates the plants, then the animals, and finally man. Here the plants do not grow until after man is made, man is made before the animals, while the creation of woman closes the series.

"In the first account grain and herbs are given to man as food from the moment of his creation. In the second account he only eats fruits at first, and the use of grain for food is treated as a consequence of his sin.

"The second narrative is far more varied in coloring, and therefore more lively, than the first, which excels it in lofty simplicity."

PARADISE LOST.

Genesis, 2d and 3d chapters.

"If there is one Bible story more than another that has been dismembered and distorted by commentators it is this story of paradise. Treading in the steps of the Apostle Paul, but going much further, the teachers of the Christian Church have run up a whole block of doctrinal edifices on the basis of this story. They have taken it as history, and have supposed it to state that Adam and his wife were created in absolute holiness, that they were perfect in body, healthy and free from pain and violent passions; that their souls in like manner were endowed with perfect knowledge of God, with the power of loving him and with immortality."

"They allowed themselves (and it was supposed that this was written in the ancient document) to be tempted by the Devil, and so all kinds of disasters fell to their lot, among others death, and inability to know or to serve God.

"This corruption passed down to all their descendants, who are therefore born guilty before God.

"This is called original sin.

"Not a word of all this is to be found in our story. A serpent does appear in it, but not a devil. So far from death being the consequence of their sin, Yahweh dreads even after their trespass that they might lay hand upon the tree of life. They were not immortal before their sin, and did not become so after it.

"This story is an attempt of the writer to explain the conditions under which he saw mankind existing.

"We do not expect one who represents his god as walking in a garden and clothing man in a garment made from the hides of beasts to think of him as the only god, and indeed our writer does not think of him so.

"But we notice other things in this story besides the fact that the writer thinks of his Yahweh under a human form and only as one of the gods.

"The serpent when speaking to the woman tells nothing but the truth.

"Yahweh had deceived the man and the woman when he threatened them with death if they ate of the tree of knowledge."

THE PATRIARCHS BEFORE THE FLOOD.

Genesis, 5th chapter.

"Adam was nine hundred and thirty years old when he died. All the men before the flood, usually called patriarchs, are represented as reaching a great age. Methuselah was nine hundred and sixty-nine.

"The Book of Origins,' of which this story is part, was written after the Babylonian captivity by a priest."

“The Bible cannot really teach us the age of the world or of mankind, and people who are determined to make it do so only get laughed at for being so prejudiced as to rely on such erroneous statements.

“Geology and astronomy teach us that the universe must at any rate be hundreds of millions of years old, and that even our earth counts its centuries by the thousand.”

THE FLOOD..

Genesis, 6th and 7th chapters.

“Amongst almost all ancient peoples we find a tradition of a great flood. In the legends of which we have so far spoken we have the work of two writers, one of whom speaks of the Supreme Being under the name of God, and the second uses the name Yahweh.

“If one supposed that all the stories in the Bible were true we should find great difficulties in the ark, in which all animals, quadrupeds, reptiles, and birds were kept alive for about a year. But how can we believe that Noah collected all these animals and the food they would require in seven days? He was only warned one week beforehand.

“One writer says Noah was to take one pair of every kind of animals into the ark, while the other says one pair of the unclean animals and seven pairs of the clean animals. The latter writer can say that after his deliverance Noah made a sacrifice of all kinds of clean animals to Yahweh, while if the first writer had said so all the stock of cattle and edible birds would have been destroyed.”

GOD'S COVENANT WITH NOAH.

Genesis, 9th chapter, first seventeen verses.

“God promised never to send a flood again, and as a token of this covenant he made the rainbow, to remind him of his promise, whenever it rained. What childlike ideas of God people had in ancient times, as if the memory of

the deity need to be refreshed in this way," and that the rainbow is not a product of natural laws.

"After this story comes that of Noah's drunkenness and his cursing Canaan. It is from the hand of the same writer, who always speaks of God as Yahweh."

THE TOWER OF BABEL.

Genesis, 11th chapter, first nine verses.

"On the west bank of the Euphrates, a little south of Babylon proper, the traveler may still see a mighty ruin. It is the basis, two hundred and eighty feet in height, of a colossal building, all that remains of the Temple of Bel. Its height far exceeded that of the great Egyptian pyramids. It was the basis of the story."

A WORD ABOUT THE PATRIARCHS IN GENERAL.

Genesis, 12th chapter to end of book.

"The rest of Genesis is about Abram, Isaac, and Jacob and his family. Have we now the firm ground of reality beneath our feet, or are we still in the realm of legend? It needs no proof that stories in which a deity goes about with men, holds conversations with them, and even eats in their tents, do not give us accurate accounts of real events. But did not Abram, Isaac, and Jacob and the rest really live? When we examine the stories closely and compare them with each other we find this is not the case. That is to say, they do not signify men so much as groups of nations or single tribes."*

"How striking is the story of Jacob's love of Benjamin, his youngest son, and, after Joseph's disappearance, the only child of his beloved Rachel that was left to him! How touching his unwillingness to let his darling go to

* Many readers will no doubt consider this a most extraordinary statement. Space does not admit my enlarging upon it, but read "The Bible for Learners" for yourselves.

Egypt with his brethren! And how it surprises us, therefore, to discover that this Benjamin was already the father of ten sons! (Genesis, 46th chapter, 21st verse.) This shows that the writer is telling us the fortunes of tribes under the form of a family history."

ABRAM THE BELIEVER.

Genesis, 12th, 18th, 19th, and 21st chapters.

"When Abram came to Egypt his faith grew weak, and he was afraid. He was a stranger, and his wife, Sarai, who was very beautiful, was with him. 'Suppose,' thought Abram, 'the Egyptians cast their eyes upon her, they are sure to kill me and make her marry one of them.' So he told his wife to say she was his sister. It fell out just as he expected. The king himself had her brought to him to become one of his wives, and presented Abram (supposing him her brother) with a great number of sheep, cattle, asses, etc., etc., so that he became very rich.

"The writer does not seem to have seen anything wrong in Abram's conduct. This shows he had no very exalted idea of integrity."

"What an extraordinary idea of his god this writer had! A god for whom nothing is too wonderful, who sees the future, and knows all that is in the heart of man, and who acts as the judge of all the earth; but, on the other hand, this same god is also represented as not only conversing confidentially with Abraham, but even as eating and drinking with his angels, in the patriarch's tent.

"At the age of ninety Sarah becomes the mother of Isaac. Hagar is driven out into the desert with her son. The writer makes Sarah imperious, past bearing, and cruel to her slave in the extreme, and Abraham shamefully weak: for who would drive out a woman and her child, helpless and unattended, into the desert?"

ABRAHAM IS TEMPTED TO OFFER ISAAC.

Genesis, 22d chapter, first nineteen verses.

"The remembrance of this event is still preserved in the name of the mountain, 'Yahweh will appear.' This mountain was the site of the great temple in Jerusalem.

"The most various nations of antiquity practised the horrible rite of sacrificing human beings, and especially children, in honor of the deities. It is undeniable this was the case with Israel."

THE PURCHASE OF THE CAVE OF MACHPELAH.

Genesis, 23d chapter.

"We can think of one reason for the writer laying so much stress on this purchase, viz., that he looked upon it as establishing the right of the Israelites to conquer Canaan."

JACOB OBTAINS THE BIRTHRIGHT AND HIS FATHER'S BLESSING.

Genesis, 25th and 27th chapters.

"The story means to say that Jacob came into possession of the power and consideration that Yahweh had destined for Esau.

"Isaac perfectly understands that Jacob came with deceit and stole the blessing, but in spite of this the blessing does not lose its power.

"If Yahweh desired to make Jacob chief of the brothers, could he not have done so in spite of Esau's being the elder, and of Isaac having blessed him? Must Jacob deceive his brother twice in order that his god might be able to bless him? Had the words of a man such a powerful influence over Yahweh?"

"Esau is rough but straightforward and, though not our ideal, more attractive than Jacob."

JACOB'S DREAM.

Genesis, 28th chapter.

"Few forms of worship were so universal in ancient times as the homage paid to sacred stones. The savage looks upon certain unhewn stones as deities, and worships them accordingly. It is very difficult to make out what his ideas are, or to understand what goes on in his mind, because there is not much that does go on there. He reflects but little, or not at all. We look for too much depth in him.

"Now, among sacred objects worshiped by savages unhewn stones occupy a prominent place, and even among more highly civilized peoples.

"One of the most celebrated of all sacred stones is the 'Black Stone' in the Caaba at Mecca, formerly the common sanctuary of the Arab tribes, and afterwards, down to the present day, the temple of Islam.

"Among the ancient Israelites the worship of stones was very general. Bethel was one of the places at which there was a sacred stone. This city was of the greatest importance in the religion of Israel, especially after the division of the kingdom. There Jeroboam raised one of his golden oxen. The pilgrims who came to Bethel were much given to the worship of this stone. Now the priests and prophets of Yahweh were bent upon rooting out these forms of worship. *The story of Jacob's dream was told to make this stone harmless.*

"Let us be careful in thinking over this story not to water down its contents by ascribing modern notions to Jacob or the writer of Genesis. To the question, 'Where is God?' we have been accustomed from childhood to hear the answer, 'Everywhere,' so that it is difficult for us, really, to enter into the thoughts of men who had no idea of such an answer, but believed that their god was only present in certain places."

JACOB AND LABAN.

Genesis, 29th to 32d chapters.

“Two reasons for the departure of Jacob to Haran are given in Genesis; they differ widely, and the writer of each is evidently a different person.

“In this account Isaac thinks just as Rebekah does about Esau. Here Jacob is the obedient son. One account treats him as a crafty man, another simply sketches him as blessed of his god, whose help he can never celebrate enough.

“In one story he is a most repulsive figure. He cheats his father-in-law, who certainly is just as bad as he is, however. A depth of immorality is opened before us that makes us shudder.”

JACOB'S RETURN TO THE FATHERLAND.

Genesis, 32d, 33d, and 35th chapters.

“The point that excites our attention most is of Jacob wrestling with God. There is something so extraordinary, and even so shocking, alike to head and heart, in the representation of a man wrestling bodily with God, that we can hardly imagine how thoughtful and religious men could ever have related such a story. Yet this is clearly what is meant. So, too, the legend is understood by Hosea. It was no symbolic wrestling. When it was over Jacob limped in consequence of the dislocation of his hip, and that is why the Israelites never eat the hip sinew of any animal. How in the world did people get hold of such ideas? To find a proper answer to this question, we must remember, in the first place, that we now are in the region of polytheism (belief in many gods). The belief that there is only one God is entirely wanting in the old Israelite legends.”

JOSEPH THE FAVORED OF YAHWEH.

Genesis, 37th to 42d chapters.

"If we read the story straight through it runs pretty smoothly, and we should hardly guess that, like most of the legends of the patriarchs, it is put together from two accounts. So it is, however.

"In one account Joseph tells the chief butler in prison that he was stolen from the land of Canaan, which is here described, somewhat prematurely, *as the land of the Hebrews*. The whole story hinges upon dreams. Joseph dreams; the butler and the baker dream; and Pharaoh dreams. At the time when the stories about Joseph were written, no doubts had yet arisen as to the divine origin of dreams."

JOSEPH THE LORD OF HIS BROTHERS.

Genesis, 42d to 46th chapters.

"Think for a moment on these points: The famine was foretold seven years before it began, and during the whole interval the king did everything that could be done to lighten the misery that was to come. Again, Jacob sends ten of his sons, each with his own ass, to buy corn. Why did he not send one son at the head of a caravan? The viceroy sold the corn in person. Finally, the representation of Benjamin as a boy hardly agrees with another piece of information, according to which he was at this very time the father of ten sons."

THE YOUTH OF MOSES.

Exodus, 1st and 2d chapters.

"At the head of Israel's history stands the mighty figure of Moses. He lived in times when his people were as yet in a state of barbarism, and for many centuries afterwards no historian appeared amongst them; so it is not surprising we know but little of his life.

“It is an undoubted fact that the ancestors of the Israelites were oppressed by the Egyptians.

“When we examine the story of the youth of Moses closely we very soon see that it is a legend.”

MOSES IN MIDIAN.

Exodus, 3d and 4th chapters.

“Yahweh commands Moses to ask Pharaoh’s leave for the Hebrews to go three days’ journey into the desert, to do honor to their god, while his real intention is to take them away from Egypt for good. Every Hebrew woman is to ask her neighbors to lend her gold, silver, and apparel, and Yahweh is to incline the Egyptians to treat the request favorably. Actions for which we have no names except lying and stealing are here attributed to Yahweh.

“A long conversation between Yahweh and Moses seems strange to us. *It need hardly be said that in ancient times such conversations never took place any more than they do now.*”

YAHWEH COMPELS PHARAOH TO LET ISRAEL GO.

Exodus, 4th to 12th chapters.

“Two narratives again. The first story makes no effort to represent Moses more noble or true to his word than the impious Pharaoh.

“In the second story Moses plays his game above board from the first, and from the first demands the complete liberation of his people. Yahweh hardened Pharaoh’s heart. Really in a moral sense the Yahweh of one writer is no more holy than of the other.

“The disasters with which Egypt is afflicted are colored so highly as to betray the writer into occasional contradictions. For example, he makes all the cattle of the Egyptians die of the murrain, but they reappear to be killed by the hail; and when the last plague comes Yahweh slays the firstborn of the beasts, as well as of man.

“These Egyptian sorcerers, according to the story, were really able to turn sticks into serpents, water into blood, and to produce frogs.”

THE NIGHT OF DELIVERANCE.

Exodus, 12th and 13th chapters.

“This night shall Yahweh put to death all the firstborn in Egypt.’ The king’s eldest son suddenly died in the palace, and in every home rose the wail for an eldest son or daughter, and at every stall the sheep or ox that was its mother’s firstling fell dead. Try and picture the scene: Moses and Aaron summoned to the palace, the command given them to depart, the emigration of a whole people—all in one single night. Such quick movements are inconceivable; yet we cannot allow them longer, for this rapidity is given as the reason why all the Israelites had to eat bread that had not risen, the next day.

“Regarding the passover, we notice how badly this story agrees with the other, for there, instead of leaving Egypt in such haste that they could not let their bread rise, they are informed four days beforehand of the night on which they are to depart.”

THE EXODUS.

Exodus, 13th to 16th chapters.

“The so-called Red Sea, or Sea of Rushes, is now connected by the Suez Canal with the Mediterranean. It is remarkable for a violent ebb and flow of the tide, but the story cannot be made credible as it now stands, for the water is said to have stood up like a wall to the right and left of the Israelites.

“In 1812 when Napoleon crossed the river Niemen it took his army of two hundred and thirty thousand men three days and nights on three bridges in close file. If we remember that the Israelites are supposed to have numbered three millions, there being six hundred thousand

men alone, the impossibility of the story is evident, for they are said to have crossed in a single night.

"How strong the Israelites really were we cannot tell. Probably sixty thousand instead of six hundred thousand would be over rather than below the mark.

"The Israelites worshiped a number of gods, but they did not all pay homage to the same. On the contrary, every tribe, every clan, every family, had its own god, or gods. One worshiped stones, another an animal; one the heavenly bodies, another a tree or mountain. It is certain that Moses came forward as the envoy of Yahweh. He was not the only god of the Israelites—for he had to share the honors of worship with others for centuries afterwards—but he was the special national god."

FROM THE RED SEA TO MOUNT HOREB.

Exodus, 15th to 18th chapters.

"The parts that speak of hallowing the Sabbath and the preservation of a pot of manna are of much more recent date than the rest. Manna is a substance well known in southern Europe and Asia; it may sometimes be useful as a medicine, but as a chief article of food would be most injurious."

THE FORTY YEARS' WANDERING.

Deuteronomy, 1st chapter, 1st verse; 2d chapter, 1st verse.

"The book of Exodus is largely taken up with the description of the tabernacle, that is, the tent. *It never existed, however*, except in the imagination of the writer of the 'Book of Origins,' who gives us a detailed account of its shape and measurements, as well as of its material.

"The Israelites never wrote history simply to preserve the memory of the past, but all their narratives had some special object—edifying, religious, or political. It is our task to endeavor to recover what actually took place, in

the full conviction that in the long run the truth will glorify God better than the most beautifully colored fiction."

"What an extraordinary and impossible representation both of Yahweh and the people the Pentateuch gives us!

"On account of a fit of despondency which comes over the Israelites, Yahweh changes his plan. He had intended to bring them into Canaan, but they must die in the desert. So Israel wandered backwards and forwards along the mountains of Edom for thirty-eight years. Is such a thing conceivable?"

THE WORK OF MOSES.

Deuteronomy, 5th chapter; Exodus, 20th chapter; Numbers, 10th chapter.

"It is due to Moses, in the first instance, that the uncivilized hordes that wandered through the Arabian deserts in the thirteenth century before Christ and afterward conquered Canaan finally produced such noble results, but we must not be misled by the Jewish tradition which ascribes to his hand the whole of the priestly legislation contained in the Pentateuch. It would be nearer the truth to call it the work of Ezra.

"The worship of Yahweh, with the Ten Commandments as its fundamental code, is the chief legacy which Moses left his people. Probably the celebration of the Sabbath existed before the time of Moses. Moses taught that the best way to honor their god was by leading a moral life."

THE DEATH OF MOSES.

Deuteronomy, 3d and 34th chapters; Numbers, 20th chapter.

"The time and death of Moses were as little known to posterity as the place of his grave. This is not surprising, for when his people had so far emerged from their barbar-

ous condition as to have a history Moses was already enveloped in the mists of a far-off past."

THE ISRAELITES AT JERICHO.

Joshua, 1st to 9th chapters.

"It was now four days from the Passover. The Jordan was swollen and had even overflowed its banks. It was impossible to ford it, but when the priests carrying the ark of the covenant came along, the stream stood still some miles above Jericho, and all the water below flowed off, leaving the river bed dry along the whole intervening space. . . .

"And when the trumpets were sounded for the last time, at a sign from Joshua, a deafening war cry arose from the army; the walls of Jericho fell down, and the city was in Israel's power. . . .

"Ai shared the fate of Jericho: all the inhabitants were slaughtered, the city burned to the ground, and the corpse of the king hung on a cross.

"This book is not the record of an eyewitness, but is of much later date than the events it records; at least two different writers."

THE CONQUEST OF CANAAN.

Joshua, 9th to 13th chapters.

"A careful comparison of our various means of learning the truth lead us to the conclusion that if we desire to form a thoroughly false conception of the conquest of Canaan in every respect we can hardly do better than to accept that of the book of Joshua. In reality two and a half centuries were required for the gradual accomplishment of what is here said to have been finished in five years.

"We have already pointed out more than once that an Israelitish tribe by no means consisted of the descendants

of a single man, and that Judah, Simeon, and the other sons of Israel were not persons at all, but mere personifications."

DEBORAH AND BARAK.

Judges, 4th and 5th chapters.

"The book of Judges, like those of Joshua, Samuel, and Kings, is a prophetic work, and the author makes history subservient to his object of admonishing the people.

"Our writer imagined Israel to have been quite a compact nation, governed by Judges and waging war or living at peace as a single whole. This conception is utterly untrue."

THE SANCTUARY AT DAN.

Judges, 17th and 18th chapters.

"The teraphim was an image about the size of a man and partly, at least, of human form.

"The ephod was the priestly garment worn officially at the consultation of the oracle. Clothed in the ephod and with the help of the teraphim, the Levite or priest inquired the will of God. We do not know how he did this, but sometimes the lot was employed.

"Nothing could be more misleading than the idea of the Pentateuch and the book of Joshua that the Israelites had an elaborate code of religious laws, fixed forms of worship, and a regular priesthood when they conquered Canaan." . . .

GIDEON.

Judges, 6th, 7th, and 8th chapters.

"The Israelites, before the time of Moses, worshiped a number of Baals, and the service of these gods was by no means superseded by that of Yahweh.

"No one is ever called to any work by God in a supernatural way.

"The shafts and bullets of the godless find the mark as

well as those of the pious. The highest virtue is no protection against a saber cut or a bayonet thrust."

JEPHTHAH'S DAUGHTER.

Judges, 10th, 11th, and 12th chapters.

"Two months after his return from the victory he fulfilled his vow. The victim, crowned with flowers, was led round the altar with music and song in honor of Yahweh. Who shall say how sick at heart her father was when he struck the fatal blow with his own hand and saw the blood of his darling child poured out upon the sacred stone while her body was burned upon the altar! Thus Yahweh received his own, and the price of the victory was paid."

SAMSON.

Judges, 12th to 17th chapters.

"The name Samson signifies 'sun god'; the stories about him are doubtless solar myths.

"It is no more possible for a single man to catch three hundred jackals alive than it is for him to slay one thousand men with the jawbone of an ass."

SAMUEL'S WORK.

First Samuel, 7th chapter, 2d to 18th verses.

"The functions of a seer of Yahweh were essentially the same as those of a heathen wizard."

HOW SAUL BECAME KING OF ISRAEL.

First Samuel, 8th to 13th chapters.

"This story is wonderfully self-contradictory. The attitude of the people towards Samuel is quite incredible, and so is their method of choosing a king by casting lots.

"The good nature of the Ammonites in granting the be-

sieged seven days for the express purpose of enabling them to send to their brethren for help is surely without a parallel."

SAUL REJECTED BY YAHWEH.

First Samuel, 15th chapter.

"Turning to the captive, Samuel exclaimed passionately, 'As your sword has made many women childless, so shall your mother be bereft of her son!' Upon this he swung the sacrificial ax on high, and hewed Agag in pieces, to the glory of Yahweh."

YAHWEH'S CHOSEN ONE AT THE COURT OF SAUL.

First Samuel, 16th and 18th chapters.

"The account of Samuel's anointing David king is obviously legendary. In this world the crown of victory is often worn by sin, and the side that is worsted for the time is often the side of God."

JONATHAN AND DAVID.

First Samuel, 17th to 24th chapters.

"The story of this victory over Goliath cannot be accepted as a correct account of the way in which David and Saul became known to each other.

"The author says Goliath's head was carried to Jerusalem (First Samuel, 17th chapter, 54th verse), whereas the city was still in the hands of the Canaanites at the time. Elsewhere in the book of Samuel (Second Samuel, 21st chapter, 19th verse) the honor of having slain Goliath is attributed to another man. In the Authorized Version the word 'brother' is interpolated, though the Hebrew says nothing of the kind. This is a specimen of the dangers into which we are brought by the conviction that there can be no contradictions in the Bible."

THE LAST HOURS OF SAUL.

First Samuel, 28th and 31st chapters.

"The Israelites had not at this time any idea of a life after death. This seems very strange to us, but these psalmists had no expectation of life after death. The writer believed in magic."

JERUSALEM THE CITY OF THE KING AND OF YAHWEH.

Second Samuel, 5th to 8th chapters.

"This enormous army only existed in the imagination of the writer of the book of the Chronicles (First Chronicles, 12th chapter, 24th to 41st verses)

"David determined to bring the ark in which Yahweh himself lived to Jerusalem. . . .

"The writer of Chronicles little dreamed that in David's time 'the Law' did not exist at all. It was known as the 'law of Moses,' and he never doubted its right to the title.

"The writer of Chronicles made David what he ought to have been if public worship had been organized in his days, as it was seven centuries later.

"Nathan's answer to David says he must not build the temple for two reasons: first, because Yahweh prefers to live in a tent; second, because David's son will build him a temple."

THE HOUSE OF SAUL UNDER DAVID'S RULE.

Second Samuel, 9th and 21st chapters.

"Then give us seven of that man's sons and we will crucify them on the sacred hill, before the face of Yahweh."

"It was regarded one of the principles of justice that the children should be put to death for the father's crimes. Here in the sight of the assembled crowd, and with sol-

emn prayers to Yahweh, the victims were probably first stoned to death and then fixed to the cross.

“But there is one bright spot in the darkness of the scene—the faithful love of Rizpah as she guards the bodies of her sons.”

THE MIGHT OF DAVID, KING OF ISRAEL.

Second Samuel, 8th, 10th, and 13th to 21st chapters.

“It was in one of these campaigns that Goliath was slain by Elhanan the Bethlehemite, an exploit which was afterwards attributed to David. . . .

“David now added to the number of his wives and established a regular harem on an extensive scale, in which several of Saul’s wives and concubines were placed (Second Samuel, 12th chapter). . . .

“Absalom’s hair is said to have weighed equivalent of six and a half pounds avoirdupois, which is impossible. . . .

“Absalom took to himself his father’s concubines. . . .

“Joab was not the man to stick at a murder; he advanced with a friendly greeting to Amasa, and as he embraced him plunged his sword into his body.”

THE LAST DAYS OF KING DAVID.

First Kings, 1st to 12th chapters.

“Just as after generations drew up all their religious laws in the name of Moses, so they made David the great psalmist and Solomon the proverb writer of Israel.

“David’s adultery with Bathsheba and treacherous murder of her husband throw a very dark shadow on his life. What pains us most is his foul treachery to his faithful servant Uriah. If in a fit of despair he had slain him with his own hand we might perhaps have forgiven him, but it is impossible in view of what happened to regard David as in any sense an upright man.

“David is praised and Solomon blamed, though they

were really kindred spirits and pursued the same line of action. . . .

"The support that Absalom secured is an eloquent testimony to the discontent of the Israelites under David's rule.

"It is a mistake to look back upon the time of David as to a golden age; it is a still greater mistake to laud David himself as a model king."

SOLOMON.

First Kings, 2d, 10th, and 11th chapters.

"Solomon married an Egyptian princess. His reign was a peaceful one. Commerce flourished greatly under his rule. He built ships and sent them to trade with Ophir (probably Hindustan). . . .

"The number of Solomon's wives was great, though no doubt the book of Kings exaggerates it greatly in saying that he had seven hundred princesses and three hundred inferior wives in his harem (First Kings, 11th chapter). The writer of the book of Kings says Solomon at the beginning of his reign went to the celebrated bamah at Gibeon and offered one thousand head of cattle there as a sacrifice to Yahweh. The god on his side appeared to him in the night and asked, 'What gift should you most desire to receive from me?' and Solomon asked for wisdom. . . .

"Imagine Solomon with his hundred wives or more saying, 'Who finds a wife finds a blessing.' The Proverbs recognize Yahweh as omniscient. Can we believe Solomon thought so as he built his temples to those other gods!

"What raised Solomon so high in the eyes of posterity was his building the temple to Yahweh."

THE CURSE OF CANAAN.

Genesis, 9th chapter.

"The following legend certainly did not rise before the time of Solomon" (story of Noah's three sons, Shem, Ham, and Japhet, and of Noah's drunkenness).

ELIJAH AND ELISHA, THE PROPHETS.

“The story of the dearth proclaimed beforehand (First Kings, 17th chapter, 1st verse), the food which the ravens brought Elijah (6th verse), the miraculous vessels in which the meal and oil never grew less (16th verse), the return of the dead child to life (17th to 24th verses), the battle of the gods on Carmel (18th chapter, 19th to 41st verses), the miraculous meal in the desert which enabled the prophet to walk right on for forty days and nights (in which time, by the way, he could have covered the distance between Beersheba and Horeb twelve times over), the audible and visible appearance of Yahweh and his detailed injunctions to the prophet (19th chapter, 5th to 16th verses) —all this, as we need not stop to prove, is entirely untrue.”

ANCIENT HYDRAULICS.

“When they reached the bank of the river Elijah rolled up his mantle and in the presence of fifty prophets smote the waters with it; upon which the river instantly stood still, while the lower waters rolled away and allowed Elijah and his companion to cross over dry-shod” (Second Kings, 2d chapter, 7th and 8th verses).

AERIAL TRANSPORTATION.

“A chariot of fire yoked to fiery horses shot between them, and Elijah was caught up in a storm to heaven” (11th verse).

THAT WONDERFUL CLOAK AGAIN.

“When Elisha got back to the river, where still stood the fifty who had seen Elijah and him cross, he smote the water with Elijah’s cloak which he had picked up, Elijah having dropped it when he was translated, and the miracle was again repeated and he crossed back dry-shod” (14th and 15th verses).

WATER PURIFICATION.

"The water of Jericho was bad and the cause of much disease. Elisha commanded it to become wholesome and it was immediately made so" (19th to 22d verses).

A TURN IN OIL.

"Once a woman came to Elisha in distress. He asked her what she owned, and she said nothing but a cruse of oil. He told her to collect all the vessels, etc., she could get and fill them with oil out of her cruse; she did so and then sold the oil, paid off her debts, and had money left for herself and her two sons to live on" (Second Kings, 4th chapter, 1st to 8th verses).

FAITH CURE.

"A woman did Elisha some politeness; her husband was an old man and she had no son. He told her in a year she would have one, and so she had, but the boy died. The mother went to Elisha and he returned with her and restored her son to life" (8th to 38th verses).

ANTIDOTE FOR POISON.

"At another time a lot of men ate some poisonous food, but Elisha made it all right" (39th to 41st verses).

EXCELLENT COMMISSARY.

"Again Elisha miraculously fed a number of his companions. Their entertainer had an insufficient amount of food for one hundred men and did not know what to do, but Elisha told him there was enough, and all ate their fill and there was some left over" (42d to 45th verses).

"Two other stories show that foreigners as well as Israelites experienced Elisha's miraculous powers (Second Kings, 5th chapter). The first is the story of the Syr-

ian general Naaman, cured of leprosy by bathing seven times in Jordan. The second is about Elisha's servant Gehazi, who could not bear to think of Naaman not paying for his treatment and cure. He follows the Syrian and told him Elisha would like a talent of silver (\$2,000) and two suits of clothes. Naaman gave him two talents, and Elisha afterwards cursed Gehazi, saying, 'May the leprosy of Naaman be upon you and your family for ever,' and immediately the leprosy was upon him.

"In the wars between Syria and Israel, Elisha's help was a great source of strength to the latter, for Yahweh revealed the secret plans of the enemy to him and he told the king."

"The Israelites believed that all men, good or bad, descended to the world below except Elijah and Enoch, who were taken up to heaven, the abode of Yahweh and his angels."

MIRACLE WROUGHT BY ELISHA'S BONES.

"After the death of the prophet Elisha another dead man was put into his tomb, but no sooner did he touch Elisha's bones than the man returned to life" (Second Kings, 13th chapter, 21st verse).

"We who reject all these stories can find something else to admire in Elisha.

"According to the Chronicles Yahweh scattered Jero-boam's army in flight, and five hundred thousand of his soldiers were slain" (Second Chronicles, 13th chapter, 17th verse).

"The truth is there was no important difference between the religion of Israel and Judah.

"We must not attach too great importance to the fact that the temple at Jerusalem contained no image of Yahweh, whereas golden bulls were set up at Dan and Bethel. The inhabitants of Judah stood upon no higher level than those of Israel. Altars, bamahs, asherahs, chammanim, teraphim, and images were common to them both. Every

city, every village, nay, every person, enjoyed perfect freedom to worship his own god or gods in the way that pleased him. In both abominable licentiousness was here and there perpetrated in honor of the deity. In both a motley polytheism prevailed, but in both the worship of Yahweh as Israel's god was maintained through everything. The unsatisfactory religious condition of Judah is admitted, with perfect frankness, by the book of Kings" (First Kings, 14th chapter, 22d to 25th verses; 15th chapter, 3d verse).

"The chronicler goes on to say that the prophet Elijah rebuked Jehoram in a letter, etc. This is certainly untrue, for the prophet was already dead" (Second Chronicles, 21st chapter, 12th verse).

"The story about Joash is as inaccurate as most of those in the book of Chronicles.

"Isaac was the mythical ancestor of the Israelite and Edomite tribes who dwelt in the south round Beersheba.

"Abram originally belonged to Judah, and Jacob (Israel) to central and northern Palestine.

"These three patriarchs were about this time, we may suppose, brought into connection with each other as grandfather, father, and son. Moreover, the mutual relations of the tribes, were regulated in the legends, with great tact. All the twelve become sons of Jacob, that is, of Israel itself.

"We have not a single trustworthy report of the appearance of a prophet in Judah during the first two centuries after the disruption; for the stories in Chronicles deserve no credence."

THE EARLIEST ISRAELITISH LAW BOOK.

Exodus, 21st and 23d chapters.

"There is something to be said in support of the belief that this book was written in the first century after the disruption, but it is by no means certain, nor that it was

composed in the kingdom of Judah, but it is at any rate the oldest Israelitish book of Law that we possess. . . . Of course the lawgiver had no idea of abolishing slavery, which was natural in ancient times, as it is monstrous and detestable in our own.

“Should a Hebrew slave prefer permanent slavery to freedom after six years’ service, which might well be the case if he married while a slave and had a family, his master must take him to a sanctuary of Yahweh, and there bore his ear with an awl to the doorpost, which signified that he was his slave for life.

“Compared with many another code, even of modern times, these Israelitish laws of the ninth century B. C. are decidedly merciful.

“The passages which most excite our admiration are its exhortations to humanity. It differs in essential respects from a modern code. It may be said to exhort rather than ordain.”

ISRAEL UNDER JEROBOAM II.

Second Kings, 14th chapter; Psalm 45; Deuteronomy, 33d chapter.

“It is highly probable that the 45th Psalm was composed on the occasion of one of Jeroboam’s marriages.

“The eighth century B. C. was the period of Israel’s greatest literary glory. It was the era of the Yahwist and the elder Elohist, whose narratives we still possess in the books of Genesis and Exodus, woven together, supplemented, and sometimes, alas! curtailed by the last general editor of the Pentateuch.

“About this time the same or other writers composed a good many of the narratives about the judges, Samuel, Saul, David and his successors, which we still possess.

“Our first observation is that they regarded Israel as one people. This is evident from their treatment of the generations before Moses.

“The names of the patriarchs, and many of the legends

attached to them, properly belonged to different districts of the country.

"We must not suppose that all these legends were deliberately invented and then strung together with conscious art, for nothing of the kind took place. Much of the substance of the stories was already in existence, and was simply adopted or modified by the writers of this epoch. For instance, it was certainly an old tradition that Esau and Jacob were twin brothers.

"We have often seen that the historical good faith of these writers leaves much to be desired. They took up their pens not so much to write history as to admonish and encourage their readers."

THE LEGEND OF BALAAM.

Numbers, 22d to 25th chapters.

"It is an entirely fictitious story, fine in many respects, but its author has ill succeeded in his attempt to transport his readers to the time of Moses."

THE PROPHET HOSEA.

Hosea, to the 12th chapter.

"Again we find 'visions' recorded by the prophets which are invented from beginning to end.

"All the prophets are called 'seers,' and to have visions was a recognized part of their profession.

"The rhetorical expressions 'Yahweh said,' 'Yahweh showed me,' 'Yahweh commanded me,' etc., are in themselves as innocent as those of the poets, but they were rendered dangerous and pernicious by the fact that the prophets demanded reverence and obedience for the oracles, which they prefaced with 'Thus says Yahweh,' as though they were the genuine utterances of their god."

SONG OF SOLOMON.

"*The so-called Song of Solomon* is a love poem which the collectors of the sacred writings probably took up because they fancied there was some hidden spiritual meaning in it."

THE FALL OF THE NORTHERN KINGDOM.

Second Kings, 15th to 18th chapters.

"We find the same wavering conception even in such a man as Isaiah, who never flatly denies the existence of the other gods."

THE CALL OF ISAIAH.

Isaiah, 6th chapter.

"A book of sixty-six chapters has come down to us under the name of Isaiah, but we cannot by any means accept all the oracles it contains as his. There is inserted amongst them, or appended, a number of discourses really written after the fall of Jerusalem. Several chapters in the first half and all the last twenty-seven date from no earlier period."

ISAIAH IN THE REIGN OF AHAZ.

Isaiah, 7th chapter.

"This discourse has always attracted the special attention of commentators, because of the passage, 'See, there is a woman; she is with child, and will bear a son,' which was mistranslated, 'Behold! a *virgin* conceives, and brings forth a son.' It has been declared to be the announcement that the Messiah would have no earthly father. Anyone who reads the discourse right through will see that it refers to nothing of the kind. There is not a word about a vir-

St. George Mivart well said: "What an absurdity to suppose King Ahaz could be comforted by being told of an abnormal birth to take place five hundred years after his death."

gin or a miraculous conception, and what Isaiah said had no reference to a distant future."

"The ancient men of God could no more predict the future than we can."

THE ASSYRIANS IN JUDAH.

Second Kings, 18th to 21st chapters.

"Isaiah's hopes were not put to shame, for according to the historian that very night the angel of Yahweh smote a hundred and eighty-five thousand Assyrians in their camp. The fact seems to be that Sennacherib returned to his own country with an army thinned by a devastating pestilence.

"It need hardly be said that both Isaiah's accurate announcement of the fifteen years that still remained to Hezekiah and the miraculous movement of the shadow on the dial, which would imply a complete revolution in the whole solar system, are purely legendary."

JUDAH UNDER MANASSEH AND AMON, 699 TO 643 B. C.

Second Kings, 21st chapter.

"All the rites which the ancient Israelites shared with the heathen were soon restored to honor. Foremost among these were the sacrifices of children to Molech.

"Jeremiah repeatedly declares that the Judæans sacrificed beneath every green tree, and held licentious festivals upon every lofty hill; that their gods were as many as their cities, and that they burned incense to Baal in every street in Jerusalem."

THE BEGINNING OF JOSIAH'S REIGN.

Second Kings, 22d chapter; Jeremiah, first and second chapters.

"In ancient times the very religion of a people depended to an almost incredible extent on the king.

“Jeremiah’s discourses as written did not always agree with what he had said. He did not commit his prophecies to writing until twenty-three years after he had begun to utter them. They were afterwards completely burnt up and he rewrote them. Jeremiah had a lofty conception of Yahweh’s moral demands, and appears for the most part as a preacher of repentance.”

JOSIAH’S REFORMATION.

Second Kings, 22d and 23d chapters.

“It was the eighteenth year of Josiah’s reign (626 B. C.). The temple was being repaired, and the chief priest, Hilkiah, told the king’s private secretary that he had made a wonderful discovery in the temple. He had found the book of ‘the Law.’ Josiah immediately set about carrying out the religious reformation demanded by the newly discovered book of ‘the Law,’ and it became the rule of faith and conduct for after generations.

“Who wrote it? How did it get into the temple? Most likely it was written by Hilkiah himself. If he or his son really wrote it, then it was what is called a ‘pious fraud,’ that is, a lie told for the glory of God, and, alas! it is not the last lie that has been told for that purpose.

“The book was certainly written about the time of its discovery. It is true that it introduces Moses as uttering the precepts and exhortations of which it consists, but this is a literary fiction.

“Before Josiah’s time Deuteronomy would have been unintelligible. In his reign it exactly expressed the demands of the Mosaic school.”

JOSIAH’S DEFEAT AT MEGIDDO.

Second Kings, 23d chapter; Jeremiah, 11th chapter.

“Josiah opposed the advance of the Egyptians. A battle was fought at Megiddo, in the plain of Jezreel; Israel

was defeated and Josiah slain. This was the end of Judah's independence."

JEHOIAKIM AND JEREMIAH.

Second Kings, 23d chapter; Jeremiah, 25th and 36th chapters.

"It is still common to speak of the seventy years' captivity. It was not quite fifty years between Jerusalem's devastation, 586 B. C., and the return, 538 B. C.

"We must utterly relinquish the idea that the details of the future were revealed to a prophet. *Jeremiah no more knew them than any of us.*"

THE FALL OF JERUSALEM.

Second Kings, 25th chapter; Jeremiah, 32d, 37th, and 39th chapters.

"Jerusalem was very strongly fortified and the garrison was brave; but it was full of fugitives and ill provisioned. Scenes of horror became familiar. Children cried in vain for bread. Rich men died of hunger. Mothers devoured the very children at their breasts.

"Under these circumstances Jeremiah might account himself fortunate in sitting quietly in prison and receiving his rations by favor of the king.

"The last king of David's house (Zedekiah) was a pitiable creature! After a siege of a year and a half Jerusalem fell, 586 B. C. For a whole month the city was given up to Nebuchadrezzar's soldiery. Zedekiah's sons were put to death in his sight, then his eyes were put out, and, covered with chains, he was carried off to Babylon, where he died in a dungeon. Jeremiah's prediction that Yahweh would visit him again, and that he would have an honorable burial, was never fulfilled."

THE REMNANT IN JUDÆA.

Second Kings, 25th chapter; Jeremiah, 40th to 44th chapters.

“The population of Judah had been woefully thinned by famine, pestilence, and war. There was imminent danger of total anarchy. The Chaldæan king did his best to save it from this fate, otherwise he would not be able to secure the tribute he expected from it. He appointed Gedaliah, a Judæan of noble family, as governor. Jeremiah was treated by the Chaldæans with great distinction. The second deportation was probably caused by the murder of Gedaliah.”

THE RETURN UNDER ZERUBBABEL.

Ezra, first three chapters; Isaiah, 54th to 61st chapters.

“The main provisions of this spurious edict, however, were really carried into effect. Cyrus gave permission to the Jews to return to their fatherland, and he gave back to their leader all the consecrated utensils that Nebuchadrezzar had brought from Jerusalem. The journey was of many months’ duration.”

THE REBUILDING OF THE TEMPLE.

Ezra, 3d to 7th chapters; Zechariah, 2d to 5th chapters; Joel, Haggai.

“The writer of Ezra lived two and a half centuries after the events he recorded.

“In extent and magnificence the second temple was doubtless insignificant when compared with the first, but it was a far greater work of faith than the edifice of Solomon had been. That ostentatious monarch had given Yahweh a dwelling place at the expense of his subjects, whereas the second temple was the free and generous gift of a poverty-stricken people.”

EZRA THE SCRIBE.

Ezra, 7th chapter to end of book.

“Eighty years had elapsed since Zerubbabel’s return. Jerusalem’s wall lay in ruins once more. Was Israel to melt away among the nations and lose its own peculiar character? This danger was averted by the rise of a great man, who returned from Babylonia at the head of several thousand exiles and brought fresh blood into the Jewish State. It was Ezra the priest.

“The priestly spirit had gained a complete ascendancy amongst the Babylonian Israelites. At first this may seem strange, for, since they had no access to the temple, the legislation of Deuteronomy precluded them from offering sacrifices to Yahweh. But the phenomenon is quite explicable. Ever since Josiah’s reformation Israel had obviously been moving in the direction of the systematic piety of ‘the Law,’ that is to say, the excessive estimation of outward forms and ceremonies. The temple the exiles could not have, but the Law did not stand or fall with the temple; and Yahweh had given other commands besides those that related to sacrifice. Could they not still observe the Sabbath, abstain from everything unclean, and scrupulously conduct themselves, as Yahweh’s consecrated people?

“This ‘tabernacle’ is a pure fiction, and in laying down regulations about its servants the writer gives free scope to his imagination, surrounding Moses with a regular priesthood, divided, arranged, and clothed as he, the writer, deemed desirable. . . .

“Many did actually dismiss their wives, and in some cases their children with them. It was no small matter to dismiss all the foreign women and their children. In a moment of excitement the hasty resolve was taken. We stand aghast at such fanaticism, and well we may! It is but the worship of Molech in another form. Ezra’s Yahweh is not our God.”

THE MOSAIC LAW.

Numbers, 5th and 6th chapters; Leviticus, 16th and 25th chapters; Exodus, 31st chapter.

“When we contemplate the host of precepts which the compilers of the law gave the faithful, we naturally ask where all these forms and ceremonies came from. Did the priests invent them or borrow them? We may describe a great many of them as of heathen or ancient Israelitish origin, and these two denominations are nearly equivalent, for when Moses promulgated the Ten Commandments and introduced the worship of Yahweh, the different tribes had numerous and varied religious usages already, many of which they shared with non-Israelitish peoples.

“The compilers of the so-called Mosaic Law opposed the heathen practices in some respects with the utmost energy, but in some only. On the other hand, the priests adopted and confirmed many practices foreign to Mosaism, and some cases actually opposed to it. Sometimes they modified them, but generally took them just as they found them—the rite of circumcision, for instance, and the distinction between clean and unclean animals. What a contrast between these minute subdivisions of the diverse sacrifices and the free spirit of the prophet who exclaimed (Jeremiah, 7th chapter, 21st to 24th verses), ‘Treat your burnt offerings like ordinary sacrifices and make a meal of them! For when you came out of Egypt, I gave you no precepts about these things, says Yahweh, but commanded you to obey me.’

“The law about the year of jubilee remained a dead letter, like so many others, but it is indicative of the compiler’s spirit. The soil of Canaan was Yahweh’s possession, and they who had received it from him, and were as strangers in his inheritance, might not permanently relinquish it to others, inasmuch as it was not theirs.”

REJOICING IN THE LAW OF YAHWEH.

Second Chronicles, 29th and 30th chapters; 19th, 84th, 119th to 134th Psalms.

“When we remember what difficulty Ezra and Nehemiah had in introducing the priestly Law and how they smothered freedom we might suppose that the triumph of the Law marked the commencement of a spiritual slavery which choked the religious life. This would be a gross mistake. It is true the supremacy of the Law was in the long run fatal to that true piety which cannot live without liberty, but the Law for some centuries was no burden to the pious, but a joy. . . .

“The custom seems to have gradually established itself, first in Jerusalem, and afterwards in every place where Jews resided, of constantly meeting to offer up prayers and listen to the explanation of the Law. At first the expositors were generally Levites, or priests, but gradually laymen also came forward. These interpreters were called Scribes, and gradually became a distinct order.

“What the Chronicler represents as taking place under Jehoshaphat (Second Chronicles, 17th chapter, 7th to 10th verses), about 914 to 889 B. C., did really happen after the time of Ezra, 458 B. C. . . .

“The synagogue in no way took the place of the temple, but it provided in some sense for the religious wants of the Jews, who could only visit Jerusalem once or twice a year, and it gave something not found in the temple, namely, instruction. The Scribes, moreover, provided for the administration of justice.”

THE STORY OF JONAH.

“The story of Jonah is rich in meaning if taken as a poem, though senseless enough if taken as history. It shows what was going on in many a Jewish heart.”

PSALMS.

“There is no other book in the Old Testament that has so rich a history as the Psalms. The object of the collector was to furnish the choir of Levites at the temple with a hymn book. With this object he provided many of the poems with musical notes, which are unfortunately almost unintelligible to us. It is exceedingly difficult to determine the date of any given poem in the book of Psalms. Some of them may possibly, or probably, belong to Manasseh’s time, though they may have been written one or more centuries later.”

THE JEWS UNDER GREEK SUPREMACY.

Daniel, 8th chapter; Esther, Ecclesiastes, Psalm 44.

“The whole period of Judæa as a Grecian province furnished an unfavorable contrast to the period under the Persians; for, whereas the religious usages of the Persians had had a great attraction for the pious Jews, the customs of the Greeks were strange and hateful to them. But their actual martyrdom only began 167 B. C., when Antiochus IV. laid waste the synagogues, erected an altar to Jupiter in the court of the temple, compelled them to work on the Sabbath and to eat pork—in a word, attempted to abolish their religion by force. The end of this period of martyrdom was the heroic insurrection of the Maccabees, followed by a desperate war.

“There was no official list of the books to be regarded as sacred writings, and each priest or scribe had to make his own selection, rejecting one and accepting another. In fact, the scribes still took considerable liberties with the written law, and continued to incorporate many fresh regulations in it. There is one rather long section of the Pentateuch which was not written until after Alexander the Great (Exodus, 35th chapter to end of book).

“A profound influence was exerted on the religion of

the Jews by that of the Persians. Yahweh had always been thought of as surrounded by angels, but it was under Persian influences that an elaborate system of angelology arose, divided into orders, and their princes the archangels had names given them, as Michael, Gabriel, Uriel, etc.

"Although the Jews did not borrow the doctrine of the resurrection of the dead from the Persians, yet it was under the influence of their beliefs that it made its way amongst them.

"Heathen usages could easily make their way in the Jewish system if only they could furnish themselves with orthodox explanations. A striking example is the introduction, or rather the legalization, of the feast of Purim by means of the book of Esther.

THE STORY OF ESTHER.

"The story of Esther is a tissue of glaring impossibilities from first to last, nor can the derivation of the name of the Purim feast, upon which it all turns, be accepted as correct. The book is inspired by a thoroughly bad spirit of intolerance, national pride, and vengefulness.

ECCLESIASTES.

"Ecclesiastes begins, 'Words of the Preacher, the son of David, king in Jerusalem,' but the writer has not the least intention of really passing himself off as Solomon."

THE HOPE OF THE OPPRESSED BELIEVERS.

Daniel, 1st to 8th chapters; Psalm 118.

"These stories are full of wonders which are impossibilities, and a most erroneous representation of the course of history."

CHAPTER VII.

The New Testament.

THE DESCENT OF JESUS.

Matthew, 1st chapter; Luke, 3d chapter, 23d verse to end of chapter.

“‘Pedigree of Jesus Christ, son of David, son of Abraham.’ These words stand at the head of the first page of the New Testament. As we read through the first chapter of Matthew we come upon an extraordinary contradiction. *First*, we have three series of ancestors of fourteen generations each, ending, Jacob, Joseph, Jesus. But in the following verses we are informed that Joseph was not the father of Jesus, after all, and that Jesus really had no connection with him. *Second*, in the Gospel of Luke there is another pedigree of Jesus, or rather of Joseph, the father of Jesus, but it only agrees with that of Matthew in fifteen names, and is different from it in no less than forty!

“Even as to the place where Jesus was born opinions differ.

“All this is not difficult to explain. The Apostles and other preachers confined themselves in speaking about Jesus to the time of his public activity in Israel. To this they could bear witness. When the later Christians wished to know more of his early days there was no one left who could give them any information. Were they content to rest in their ignorance? Not at all. It was far more in the spirit of the age to try and determine what *must* have happened. They believed they could draw from a source of information which deserved such explicit confidence that even had persons been living acquainted with the facts it would have hardly been necessary to consult them.

This was the 'Old Testament.' So by putting together a number of texts from it generally in a grossly arbitrary way, they made up a complete history of Jesus.

"The compilers of his genealogies entertained no doubt that Joseph was the father of Jesus. Otherwise his descent would not have been in the least to the point.

"The primitive tradition declared emphatically that Nazareth was the place from which Jesus came."

THE BIRTH AND YOUTH OF JOHN.

Luke, 1st chapter, 5th to 25th and 57th to 80th verses.

"This story bears every mark of being a pure invention. The name of the angel is as good Hebrew as though he were a Jew. Might we not just as well suppose the inhabitants of heaven to speak Greek or English, as Hebrew?"

THE BIRTH OF JESUS.

Luke, 1st chapter, 26th to 56th verses; 2d chapter, 1st to 20th verses.

"The story of the birth of Jesus is one of the sweetest and most deeply significant of the legends in the Bible. That it is a legend, without even the smallest historical foundation, we must, of course, admit; or if we have any doubt on the subject a moment's consideration will remove it. If a messenger from heaven had really come to bring a divine revelation to Mary, the result must have confirmed his predictions, and since Jesus never fulfilled these expectations it is obvious that the revelation was never made. Both the promise and the song of praise owe their origin to the obstinate belief of the Jewish Christians, retained even after the death of Jesus, that he would come again from heaven, would expel the Romans, establish an earthly kingdom, and, in short, realize their dreams of national triumph" (Acts, 1st chapter, 6th verse, and elsewhere).

“If the birth of Jesus had really taken place under such extraordinary circumstances, how could it have been possible that every trace of such wonders should have disappeared and left no recollections of them? Yet this takes place according to the Gospel. Jesus’ own family show beyond a doubt that they had not the faintest conception of the lofty significance of his personality. This would be inconceivable were the story genuine history. If even a little of what has been told us were true, then at least his mother would have believed in him, and would not have failed so utterly to understand him.

“But when we consider it rightly this sweet old legend of the birth of Jesus, with all its wondrous beauty, gains a fresh charm for us when it ceases to rank as history.

THE PRESENTATION IN THE TEMPLE.

Luke, 2d chapter, 21st to 39th verses.

“We too often forget that Jesus was an Israelite, not only by birth and education, but in his whole style of thought, speech, and light. . . .

“We have no sufficient grounds for supposing that Jesus was the eldest son of Joseph and Mary. . . .

“To invent a prophecy when the event it predicts has already taken place is a common practice in both the Old and New Testaments, and is not even yet abandoned. Again, the Evangelist unconsciously contradicts himself. How could the parents of Jesus have been surprised after the message of Gabriel and the song of angels heard by Bethlehem? If Jesus had been greeted as the Messiah when a baby he could not have remained in obscurity, and his family, especially his mother, would have been prepared for all that happened and could not have refused to believe in him. How did the legend rise, then? it may naturally be asked. We answer that it was a poetical creation of the faith of the primitive Christians.”

THE WISE MEN FROM THE EAST.

Matthew, 2d chapter.

"The brow of many a theologian has been bent over this narrative! For as long as people believed in the miraculous inspiration of the Holy Scriptures, of course they accepted every page as literally true.

"In ancient times the Jews, like other peoples, might very well have believed there was some immediate connection between the stars and the life of a man. . . .

"One does not see, however, how a star in the heavens could point out the way from Jerusalem to Bethlehem, advance in front of the travelers, and stand still over one particular house! This is so utterly absurd that it cannot even be accounted for as an optical delusion.

"Another difficulty is presented by the slaughter of the innocents. Herod was capable of such a hideous crime, but the hopeless stupidity with which he is represented as having gone to work is quite inconsistent with his well-known craftiness. . . .

"Josephus, who gives us a minute account of the atrocities perpetrated by Herod up to the last moments of his life, does not say a single word about this unheard of crime (the murder of the innocents), which must have been so notorious. Surely he must have known of it, and must have mentioned it, had it ever been committed.

JESUS' RELATIVES.

Luke, 2d chapter, 40th verse to end.

"The family of Joseph and Mary was rather a large one. There were five sons and several daughters, though we do not know how many. Of course, they all had to work for their bread, and we find it mentioned that Jesus himself worked as a carpenter.

"Of Joseph we know nothing directly, but since Jesus speaks of a father's love as a reflection of the love of God,

since he could find no higher or more glorious name for God himself than that of 'Father,' we may safely conclude that Joseph was a faithful, careful, affectionate parent—in a word, all that a father ought to be. Of the brothers of Jesus we afterwards meet with James as a man of extraordinary strictness of principle, immovable determination, and great influence."

"When we are convinced that the story of Jesus' birth is not genuine history, its emblematic meaning comes out clearly. It embodies a poetical conception and description of the person and the lot of Jesus, and foreshadows his life and work in a few bold lines and significant contrasts."*

*This is the deliberate statement of these three great Dutch Protestant divines and Christian scholars published nearly thirty years ago.

Are there others who agree with them? The late Dr. St. George Mivart, the great English Roman Catholic scholar and writer, did, and was excommunicated by his Church because he would not recant.

No person who has read Andrew D. White's great work on the "Warfare of Science and Theology" can doubt what his belief is.

Dr. Emil G. Hirsch is Rabbi of Sinai Congregation, Chicago, and Professor in the University of Chicago. He has preached in the evangelical church to which the compiler belongs. *Under date of October 25, 1900, he writes him as follows:*

"DEAR SIR: In reply to your note I beg leave to say that there is no such thing in existence, either in my own congregation or that of another Rabbi, as a creed which would give you the information desired. In fact, the Jewish 'Church' as a whole is without an authoritative creed accepted by all Jews. I can give you my own views on Jesus, which, however, may not be those of another Jew, be he layman or Rabbi. I with all Jews, without distinction of religious differences, do not regard Jesus as the son of God in any sense or manner or degree except in so far as every human being is God's son. But I with many other Jews of liberal religious views respect him as a great teacher. His words express truths which the noblest of his day among the Jews also taught. He was crucified by the Romans for being proclaimed by his disciples as the Messiah, i. e., the political king of the Jews. Such a claim was tantamount to raising the standard of rebellion against Roman supremacy."

There is a great Christian Church which believes that Jesus is the promised Christ, the divinely appointed Messiah, but that there is only one God, and that he is only the father of Jesus Christ as he is the father of all mankind. Some of its members in America have been Ralph Waldo Emerson, Henry W. Longfellow, William Cullen Bryant, Robert Collyer, and Oliver Wendell Holmes.

Tempora Mutantur.

Dr. Mark Hopkins was President of Williams College from 1836 to 1872, and retained the pastorate of the college church till 1883. How little could he

BAPTISM OF JESUS.

Mark, 1st chapter, 9th to 11th verses.

“However this story of the dove came into existence, it obviously rests on a system of interpretation and a set of ideas which we cannot accept. Moreover, though the whole scene is in perfect harmony with the Israelites’ conception of the universe, neither our knowledge of Nature nor our knowledge of God suffers us to conceive of the heavens opening to let the Spirit of God, in the form of a dove and the voice of God pass through! Mark himself represents the whole thing as a vision. We can never believe that Jesus had visions. His mind was so clear and healthy, his temperament so firm and uniform, his self-control so complete and invincible, that we cannot conceive of his being subject to visions.”

JESUS BEGINS HIS WORK.

Matthew, 4th, 7th, 8th, 13th, and 14th chapters; Mark, 4th chapter.

“It would be a mistake to deny that Jesus ever healed those ‘possessed by devils.’ In those days, and especially among the Jews, this ‘possession’ was a kind of epidemic. Josephus makes repeated mention of it. ‘Possession’ was

have foreseen the book on the “Apostles’ Creed” written by his son Archibald and published before the close of the century he lived in.

Faith.

The reverend doctor who writes the weekly Sunday school lesson in a Chicago daily newspaper has no trouble apparently in believing everything in the Bible to be true. Granting this, is it not strange that when he reflects on the mighty differences between himself and such men as those just mentioned he should be so positive in teaching children? In a recent lesson paper he spoke of “the eighty million (80,000,000) suns besides our own in space.” If one can believe there are eighty million suns besides our own, it certainly is not impossible to conceive of eighty million other inhabited worlds. And yet Christian people stand up Sunday after Sunday and repeat the words of they know not whom, that they believe that God Almighty, the Maker and Ruler of all these systems, sent his *only* Son to this little world to be crucified!

at bottom a nervous derangement, which showed itself sometimes in temporary or permanent insanity and in other ways. When we examine the story of the 'possession' contained in the Gospels, we find that the symptoms they describe agree very well with what may still be observed in the case of persons suffering from similar nervous affections. . . .

"There is a monstrous exaggeration in the statement that the people brought all who were sick of any disease to Jesus and that he healed them. These short and comprehensive general assertions constantly recur and are never to be trusted. If all these statements were true there would have soon been no sick people left in Galilee or Jerusalem; but the Gospels always bring them upon the scene again and so contradict themselves. . . .

EMBLEMATIC STORIES.

"Emblematic stories were very common among Christian communities of the first century, and have left abundant traces in the Gospel. The consequence is that we are always coming across representations or accounts of things which excite our attention by their very singular character and by invariably containing something marvelous, often something impossible. When we examine them more closely, we discover that they are only intended to set forth some idea or some truth, and are in fact elaborated figures of speech or emblems. They strike us as very strange, but it was common enough in the East, for these men could not deal with abstract ideas."

JESUS AND THE RELIGION OF HIS PEOPLE.

Mark, 2d and 3d chapters.

"Jesus was put to death as a heretic; but his faithful disciples and friends were afterwards left undisturbed as orthodox Jews. Our Gospels record sayings and actions

of Jesus which are in conflict with the Law; but Paul, whose hands it would have strengthened infinitely to have been able to quote them, appears to have known nothing of them."

Matthew, 5th to 8th chapters.

"Jesus or any of his contemporaries never doubted for a moment that Moses was really the author of the five books of the Law. He considered all external observances insignificant in comparison with a virtuous life. He maintained the unconditional supremacy of the claims of morality, and he regarded them as the original, unalterable, and supreme commandments of God. . . .

"He followed out the principles of the ancient prophets, and consulted nothing but his own judgment and the experience of his own soul.

"The Jewish religion insisted on religious hatred; but Jesus requires love, which, like the love of God, regards no difference of faith. *The God of Jesus was not the God of the Old Testament.*"

Luke, 7th, 14th, 15th, and 18th chapters.

"Our custom of kneeling down, closing the eyes, and folding the hands in prayer was unknown to the Jews."

Matthew, 14th and 15th chapters; Luke, 13th chapter.

"The Mishna, the oldest and most important part of the Talmud, is divided into six books, and the whole of one of them treats with incredible minuteness of 'purifications.' There are one hundred and twenty-six chapters in it, four of which are specially devoted to the washing of hands before meat."

Were the hands to be held up or down? Were the fingers only, the whole hand, or the arm up to the elbow to be made wet?

JEWISH THIRST FOR THE MARVELOUS.

Luke, 17th chapter; Matthew, 16th chapter; Mark, 8th chapter.

“ . . . These two stories show that the Christians actually went so far as to ascribe raisings from the dead to their Master. Jesus did indeed declare that he called the (spiritually) dead to life again (Matthew, 11th chapter, 5th verse); but these stories owe their origin not so much to a misconception of this saying as to the simple love of the marvelous, which could not bear the Christ to be outdone by the prophets Elijah and Elisha.

“ . . . These stories are not without artistic merit, but from a religious point of view they have little or no value.

“ . . . Before long it was asserted that Jesus had restored a body to life after it had been buried four days and was already decomposing!”

JESUS APPEARS AT JERUSALEM.

Matthew, 21st chapter.

“What were the thoughts of Jesus on the last day of his journey cannot be known. One thing, however, is certain—that Luke is mistaken in making him bewail the impenitence of the city and foretell its future destruction in minute detail as soon as he approaches and beholds it; for the city’s impenitence had not as yet appeared, and Luke is evidently confounding the feelings which inspired Jesus a week or two later, after the failure of his efforts, with those of his first approach to the city.”

THE MIRACLE OF THE FIG TREE.

Matthew, 21st chapter, 18th to 21st verses; Mark, 11th chapter, 13th and 14th verses.

“Early in the morning, as Jesus was going to the city from Bethany with his friends, he felt hungry, and seeing

a fig tree at some little distance in full leaf he went up to it to pluck some fruit, but found that there were only leaves upon it. 'May never man eat fruit of you again!' he cried, and the tree immediately withered.

"We can hardly receive this little story as it stands, not so much because of its gross impossibility as because this curse is so utterly unworthy of Jesus. The first two Gospels have doubtless failed to reproduce it faithfully. Mark, who spreads it over two days and makes the unfortunate remark that it was not time for figs yet, is especially far out."

GETHSEMANE.

Matthew, 26th chapter.

"When Jesus found the disciples were asleep he said, 'My Father, if this cup cannot pass away without my drinking it, thy will be done!' Never, perhaps, has a word been spoken upon earth that has unlocked such treasures of consolation and strength in suffering as that prayer of Jesus: *'Thy will be done.'*"

"It is unfortunate that Luke throws suspicion upon his whole version of the affair by going on to say that Jesus healed the wound by touching the bleeding ear, and that not only officers of the temple, but even high priests and elders were included in the band, all of which is equally incredible."

THE CRUCIFIXION.

Mark, 15th chapter.

"The sentence of death was carried out under the orders of the judge, and in this case, therefore, by the Roman soldiers, and not, as Luke implies, by the Jews" (Luke 23d chapter, 25th verse).

"Even the oldest accounts we have mention two wonders during the last hours of the life of Jesus. We are told that from noon until three o'clock darkness came over all the earth. Now, since the Passover is always celebrated

at full moon, an actual eclipse of the sun is, of course, out of the question, but the symbolical significance of the story is as clear as possible. At the very moment, we are told, when Jesus breathed his last the heavenly adorned and embroidered tapestry that hung as a curtain between the Holy and the Holy of Holies, in the temple, was rent in two from top to bottom. Here, also, it would be absurd to look for historic facts. . . .

“The earth trembled, says a later account in Matthew, the rocks were cleft, and the sepulchral caves gaped open, while many bodies of long-buried saints returned to life. We sympathize intensely with the feelings that occasioned these stories, but they are not based on historical facts.”

THE RESURRECTION OF JESUS.

Matthew, 27th and 28th chapters; Luke, 24th chapter.

“We would gladly use an expression of his own, and speak of his ‘rising again,’ or ‘*resurrection*.’ But this word is commonly used to signify something very different from his triumph after defeat. For when the faith of the Apostles and other disciples recovered from the shock, it took the form of a belief that Jesus had risen from the dead and ascended into heaven. This is what is generally meant by ‘The Resurrection,’ and if we were to employ the word it might seem as though we accepted this early belief as an historical fact. The resurrection of Jesus is not an external fact of history, but simply a form of belief assumed by the faith of his friends and earliest disciples.”

THE DAY OF PENTECOST.

Acts, 2d chapter.

“Well-grounded objections may be urged against the credibility of this account. Peter’s discourse, like the other speeches in this book, is simply invented for him by the author, in accordance with the usual custom of the

time, nor can we well believe that his first discourse resulted in a conversion in mass and the baptism of three thousand people in a single day. . . .

“But be the how and the when what they may, a body of believers in Jesus of Nazareth as the Messiah shortly to be expected was as a fact established at Jerusalem, where it constantly increased. Its members, in after years, at any rate, were known by the nickname of ‘Nazarenes,’ after the birthplace of their Messiah. We have a right to call this body of believers a *community*.”

THE COLLISION OF THE TWO PARTIES.

Galatians, 2d chapter; Acts, 15th chapter.

“We must now return to the community at Jerusalem. For fifteen years or more it had held its own and even increased, in spite of more than one fierce persecution. Meanwhile various other communities had been founded elsewhere on Jewish soil, chiefly by the zealous and successful labors of Peter, who traveled about preaching from place to place. Of these labors we have but a very imperfect and distorted account in the book of Acts, but they are established by the unequivocal testimony of Paul, which is above all suspicion. At the head of the Christian community at Jerusalem stood James the brother of Jesus, supported by Peter and John. As to this James we know that his strict observance of the Law gained him the title of ‘the Just,’ and that he enjoyed the esteem of the Pharisees themselves.”

PAUL.

Second Corinthians, 11th chapter; Acts, 18th and 19th chapters, etc.

“A great deal of what the author of Acts tells us is impossible to believe, and he passes over matters of extreme importance in absolute silence. He says that before

leaving Corinth Paul had taken the vow of a Nazarite. We know that this is a moral impossibility, but it is far from the only occasion upon which our author transforms the Apostle to the heathen into a rigid Jew. . . .

"Paul was such as we have described him, the greatest of the followers of Jesus and the founder of the Christian Church! But he stands so far below Jesus that in his subtle doctrinal system we can hardly recognize the simple but eternally enduring and inexhaustible wealth of the principles of Jesus; in the sharp lines of his personality we can hardly trace the lineaments of the beloved image of Jesus."

THE DISCIPLE WHOM JESUS LOVED.

"After 200 A. D. it was generally supposed that the 'disciple whom Jesus loved' was John, after whom, accordingly, the fourth Gospel was named and the tradition arose that he had never died! We may well doubt, however, whether John is really meant at all by the 'disciple whom Jesus loved.' At any rate, the true historical John, that narrow and violent apostle, one of the two 'sons of thunder,' one of the three 'pillars' of the community at Jerusalem, cannot be intended."

Many good people who long ago gave up believing many of the legends in the Old Testament to be statements of facts still believe everything in the New Testament to be actual truth, but the Rev. Drs. Oort, Hooykaas, and Kuenen do not hesitate to speak as follows about many passages in the "Acts" and other books of the New Testament, and to give their reasons for so speaking. Before saying they are wrong do them the justice to read their great work, "The Bible for Learners."

" . . . Quite apart from the miracles and visions, then, the story is a palpable fiction."

" . . . The whole story is a pure invention and anything but a purposeless one."

"The following account of the way in which the stay

at Philippi was brought to a close certainly cannot be accepted as it stands. . . . ”

“ . . . We cannot accept this narrative as true.”

“ . . . Here again the account is full of exaggerations, especially as to the value of the books, for the Christians were most of them in needy circumstances” (Acts, 19th chapter, 19th verse).

ORIGIN OF THE BOOKS OF THE NEW TESTAMENT.

“A writing of the Jewish Christians is the book of *Revelation*, written A. D. 68 or 69, soon after the death of Paul. It attacks his character, but still more his doctrines, and brands his followers as servants of Satan.”

“The apostle John had in all probability nothing to do with Revelation.”

“In the Revelation we have the thoughts of a Jewish Christian of Asia Minor who may very well have been one of St. Paul’s Ephesian opponents. If we ask what it was in the Pauline doctrines that especially shocked him, we find that he loathed them as teaching the believers to eat meat offered to idols and to practice in chastity.”

“The Epistle of James is of later date, and though it is from the hand of a Jewish Christian it breathes a far gentler and freer spirit.”

“Certain writings, intended to bring about a reconciliation, were issued by the friends of Paul. Among these are the Epistle to the Hebrews and the book of Acts.”

“The Epistle to the Hebrews is a treatise which seems to have been written after the destruction of the temple, but before the Epistle of James, and was addressed to the Jewish Christians who were in danger of being drawn back into Judaism by their excessive veneration for the Mosaic ritual.”

“We must never forget that the majority of the writings of the New Testament were not really written or published by those whose names they bear. In those days people saw

no harm in such literary frauds, though they would now be considered highly culpable and even criminal."

"The two letters to Timothy and the letter to Titus were certainly composed long after the death of Paul. It is more than probable that the letters to the Ephesians and Colossians are also unauthentic, and the same suspicion rests, perhaps, on the first but certainly on the second of the Epistles to the Thessalonians."

"We may give the Epistle of Jude a passing notice, for it, too, is of Jewish-Christian origin. It gives itself out as written by the brother of James (and Jesus), but it is really of much later date."

"The First Epistle of Peter was not written by that apostle, nor the second, which is perhaps the latest book in the Bible. Of the three Epistles of John, the first is not an epistle at all, and does not bear any name, while the other two profess to be the work of an elder whose name is not given."

"But we are more interested in the five historical books of the New Testament. We could never be thankful enough if we might really suppose them to be written by the men whose names they bear. John and Matthew were apostles of Jesus. Barnabas was a fellow-traveler and friend of Paul. Mark was a companion and beloved disciple of Peter. Luke was a friend and disciple of Paul. Who could be better informed as to Jesus and the apostles than these eye-witnesses and their close and intimate friends.

"But, alas! not one of these five books was really written by the person whose name it bears, and they are all of more recent date than their headings would lead us to suppose."

"We cannot say that the Gospels and the book of Acts are *unauthentic*, for not one of them professes to give the name of its author. They appeared anonymously. The titles placed above them in our bibles owe their origin to a later ecclesiastical tradition which deserves no confidence whatever.

"The author of Acts wrote his work with desire to secure peace to the community. His book was probably composed at Rome. After the fall of Jerusalem the center of Christianity naturally gravitated there.

"The name Acts of the Apostles is very inappropriate, for the first part is chiefly concerned with Peter and the other exclusively with Paul, whereas there were twelve or thirteen apostles. If only we could trust the writer fully! But the utmost caution is necessary. Fortunately, we have another account of some of the things this writer tells us, written by Paul himself.

"We would rejoice still more in an accurate knowledge of the life of Jesus. We hardly have any sources but the first four books of the New Testament. Paul gives us a few general characteristics and makes a few allusions in his letters, but this is all. He had never known Jesus personally.

"The passage in Josephus' 'Jewish Antiquities' that refers to Jesus is certainly spurious, and was inserted by a later and a Christian hand. The Talmud compresses the history of Jesus into a single sentence. We must be content with the Gospels.

"Compare them with each other. The moment we do so we notice that the fourth Gospel stands quite alone, while the first three form a single group, not only following the same general course, but sometimes showing even a verbal agreement, which cannot possibly be accidental.

"A careful examination shows us that the difference between Matthew, Mark, and Luke on the one hand, and John on the other, is so great that we must choose between them, since we cannot possibly harmonize them. In a word, John gives us a totally different impression both of the whole and of the separate details from that conveyed by the Synoptics.

"Attempts to remove this contradiction have been in vain. There is no escaping the fact, we must make our choice. Nor can we hesitate as to what that choice shall be.

"We may read the Gospel of John for our edification (indeed, there is perhaps no other book of the Bible more eminently suited to this purpose), but for the history of Jesus we cannot use it, and need never consult it."

"The fourth Gospel forms a beautiful and well-ordered whole, but it is far otherwise with the synoptic Gospels. They can hardly be said to have had authors at all. They had only editors or compilers."

THE BIBLE IN THE "UNIVERSAL CYCLOPEDIA."

Reference is here made to the article on "The Bible" in the "Universal Cyclopedia," published by D. Appleton & Co., and edited by Charles Kendall Adams, LL.D., President of the University of Wisconsin. The article on "The Bible" was written by the late Rev. Philip Schaff, LL.D., Professor in the Union Theological Seminary, New York. He says that the oldest complete manuscript of the Old Testament in existence dates from A. D. 1009, and of the New Testament from the fourth century. Regarding the inspiration so called of the books of the Old Testament, he says:

"The crude and superstitious theories of inspiration which have prevailed to some extent in the Christian Church are of rabbinical manufacture. They were prevalent in the seventeenth century but are now generally abandoned by the great majority of Protestant divines."

Regarding the New Testament, he says:

"We have no record or tradition of the original handiwork of the writers."

"The first printed text was not published till 1520. The doubt as to the various authorities was settled in the Elzevir edition, 1624-1633, *not by thoroughly investigating the matter, but by arbitrary sanction.*"

Under date of Leyden, July 2d, 1900, Dr. Oort says about "The Bible for Learners:" "It is some thirty years since we wrote it, and some of the data is more or less antiquated now."

While to the great mass of churchgoing Americans many of their statements are absolutely news unheard of, they are not so to many.

“The prevailing opinion of scholars at the present time appears to be that the Gospel of Mark presents the nearest approach to the original of the synoptical Gospels.”

Regarding John, he says:

“The Gospel of John is clearly independent of the others in its material, scope, and purpose. It takes up the life of our Lord not so much pragmatically (practically) as philosophically and mystically—in its religious rather than its historical aspect.”

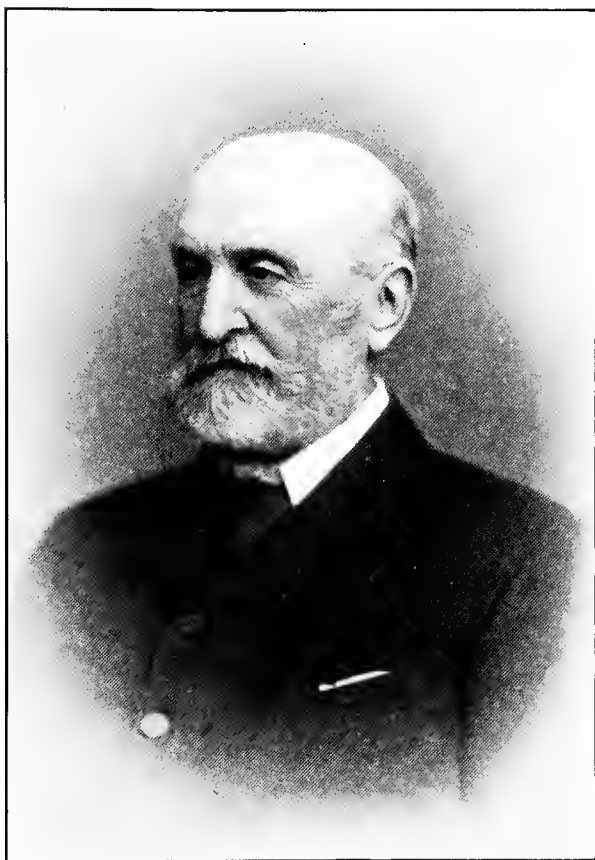
CHAPTER VIII.

Dr. St. George Mivart—Orthodoxy.

ST. GEORGE MIVART, M.D., Ph.D., F.R.S., the great English Roman Catholic scholar, who passed from earth this year at the age of seventy-three years, originally was one of the stoutest opponents of the Darwinian theory, and as Darwin himself acknowledged by far the most formidable of his critics.

“He argued stoutly that the teachings of science need not be contradicted by those of religion—that one may hold, for example, that the world was not made in six days, or that the Deluge was not a historical event, and yet be a good Catholic. But in 1893 the Pope declared that one must not allow that there are any historical or scientific errors in the Bible, inasmuch as it was all dictated by the Holy Ghost, with no admixture of human error. Dr. Mivart, past seventy, protested against this. His old friend Cardinal Archbishop Vaughan refused to argue with him, told him he must submit, and when he delayed and asked questions he was forbidden the sacraments. But Dr. Mivart did not submit. He believed that the revelation of God in Nature is as authoritative as that in the Bible, and that there can be harmony between religion and science, each having its own place.”

This good man and great Christian, long recognized the world over as the leading scientist within the Roman Catholic Church, died early in April, 1900, in London. His body was placed in a temporary vault at Kensal Green, a Protestant cemetery, permission having been refused to inter the body in the family grave at the Catholic cemetery.



DR. ST. GEORGE MIVART.

And yet how much he had to be thankful for in the fact that he lived in the last years of the nineteenth century!

Remember the words of Galileo's recantation, A. D. 1633, less than three hundred years ago:

"I, Galileo, being in my seventieth year, *being a prisoner and on my knees*, and before your Eminences, having before my eyes the Holy Gospel, which I touch with my hands; abjure, curse, and detest the error and the heresy of the movement of the earth."

"The Protestant Church was hardly less energetic against the new astronomy than the mother Church."

In an article published in the "Nineteenth Century," January, 1900, St. George Mivart said:

"As every man with a healthy and active mind must change his views as his knowledge increases, so every well-constituted community must likewise modify its opinions. Of a community, as of a man, an animal, or a plant, it may alike be said, to cease to change is to cease to live."

He also wrote:

"Pious people have sometimes seemed to think that they could hardly believe too much, and felt that to be over-credulous was safer than to entertain an 'honest doubt.' Now, however, the duty of caution in credence is being recognized, and ere long it will be regarded as an imperative duty."

His statement that

"We have a moral responsibility not to prostitute the noble faculty of reason by giving assent to propositions which are not supported by adequate evidence,"

might well be seriously pondered over by the able and loved pastor of a church in Boston, Mass., who in his weekly Sunday school lesson, published in a Chicago paper April 14th last, under the heading "Miracles of Healing," said, "Blind faith is better than rational faith whenever Christ is the object of it."

ORTHODOXY.

The Greek Church calls no one orthodox not of its communion. The Roman Catholic Church denies orthodoxy to Protestants, and Protestants claim orthodoxy does not belong to those not believing in Trinitarianism.

A fair criticism on all the authorities quoted in this book is that none of them is *orthodox*. This but a short time ago would have been a very serious charge.

In an article in the April number of the "North American Review" Rev. Minot J. Savage, D.D., of the Church of the Messiah, New York City, asks and answers the question "*After Orthodoxy—What?*" in, to me, a most satisfactory manner:

"Is it darkness and despair, a being in the world without God and without hope? No! As the pessimism and despair of Orthodoxy fades away, like the darkness before the rising sun, it leaves us in a world containing a nobler religion, a grander God, a more hopeful man, a more helpful Jesus, a more comprehensive Bible, a better Church, and a more inspiring destiny."



W. L. Sheldon

CHAPTER IX.

The Story of the Bible.*

"TO-DAY we know more about the way the Bible grew and was put together than about the growth and development of the plays of Shakespeare, and the knowledge has come to us mostly in the past one hundred years, and the most of it, so far as the people are concerned, in the past twenty-five years."

"The Sermon on the Mount, beyond a question, comes nearer to the original teachings of Jesus than anything else in all the Scriptures."

ORIGINAL MANUSCRIPTS.

"Most people have wondered why we have none of the original manuscripts of the Scriptures, particularly of the New Testament. The reason is not hard to give. Parchment, on which our earliest manuscripts are written, did not come into use, so far as we can learn, until about the fourth century A. D. The earlier manuscripts were on material made chiefly from the papyrus plant, and unfortunately they had little durability, decaying or rotting away in the course of about one hundred years."

"The earliest known manuscript of the Old Testament dates from about 1000 A. D."

"Until about fifty years ago the oldest complete manuscript of the New Testament dated from the sixth or seventh century, and unfortunately these manuscripts themselves were not always in accord."

"The 'Codex Sinaiticus,' the oldest known manuscript in

*The following extracts are from "The Story of the Bible from the Standpoint of Modern Scholarship," by Walter L. Sheldon, Lecturer of the Ethical Society of St. Louis, Mo., and are here given by his kind permission. (Unity Publishing Co., Chicago, Ill.)

existence, coming from about 350 A. D., was discovered about forty years ago by a German scholar while temporarily in a monastery near Mount Sinai."

"The New Testament was written in a language not spoken by Jesus."

"Our Bible opens with the story of the Garden of Eden. According to tradition, this was the earliest portion of the Bible written."

"Towards the end of the Old Testament we find books which go under the name of Prophecies. Read them over, and you will not find a single reference to the story of the Garden of Eden, or to Adam and Eve. We find references to Moses and the Israelites, and their crossing the Red Sea, but no allusion to the first parents or the beautiful garden."

"In any other history we would take it for granted that these prophets had never heard of Eden or Adam and Eve, and the new scholarship will tell you it is practically certain that Moses himself had never heard of them."

"If the books were arranged in the order in which these chapters of Genesis were written, they would come nearer the end of the Old Testament than the Prophecies."

"Is it destructive to learn such things? On the contrary it is reconstructive."

"Which Bible should we choose? The old-fashioned kind, which gives us the wonders of the Bible, or the Higher Criticism, which gives us the truth?"

"We have been taught to trace the origin of the Bible to the epoch of Moses, but that is a mistake. It was the 'exile' so called, which, humanly speaking, led up to the Bible."

"The date for the Old Testament, that is to say, for the recognition or establishment of a 'sacred literature,' was the year 444 B. C. Much of that literature had come into existence before. But up to that time it was only literature."

"The Bible does teach history, and in a marvelous and

most valuable way. It is a perfect gold mine of information about the early world. If you want to read history, 'Search the Scriptures.' But remember that in reading history, as in reading anything else, one must have intelligence and use it. The first point to bear in mind is that in the early world books of history were not written with the same purpose, or according to the same plan, as books of history at the present time. It was the exception when they were written strictly for the purpose of recording facts."

"The Bible is a sublime record of how man by degrees came to know his God. If you pick up a fragment of rock by the roadside you may not be able to tell what it means in the earth's history, or how it came there. But the trained eye, or trained mind, can. The *truth* about the Bible goes back for its origin to the scholars of Germany. As an important theory it is only about half a century old, and of much less age in the English-speaking world. It came out boldly in Great Britain for the first time in an article by a Scotch Presbyterian clergyman on 'The Bible' in the last edition of the 'Encyclopædia Britannica.' His name was W. Robertson Smith. He was tried for heresy, but the outcome was practically a victory for him, although it deprived him of his position as a professor at Aberdeen. Yet it appears to have been settled by the Free Presbyterian Church of Scotland that a man was entitled to hold the attitude held by Smith without necessarily being in contradiction to the doctrines of this church."

"LUX MUNDI."

"In 1889 appeared a volume of sermons by a number of the clergy of the Church of England, entitled 'Lux Mundi.' They made a great sensation. The editor of them, Rev. Charles Gore, said, 'It is the essence of the Old Testament to be imperfect, because it represents a gradual process of education, by which man was lifted out of the depths of sin and ignorance.'"

THE JEWISH CHURCH.

“The books of the Old Testament teach history, but when you read a passage at random from one of them you cannot take it as you would a passage of modern history. When was the Jewish Church established? On the face of the records, reading them as an untrained observer would read the history of that piece of rock he picked up on the roadside, this Jewish Church was developed and established to its fullest extent by the founder of the Jewish State, Moses; and it was all done before the Jewish people had settled in Palestine and had founded their city of Jerusalem.”

“It is now generally recognized that the Jewish Church, with its elaborate ceremonialism and its priesthood, dates about eight hundred years after Moses, and is connected with the first fall of Jerusalem, ‘the exile,’ ‘the return,’ and the restoration of Jerusalem. It was during that exile that this great scheme was formulated, and after the return that a Jewish Church was fully established.”

“It seemed wise and honest, to the leaders in those days, to throw back the origin for all this to the founder of the Jewish State, Moses. A method of that kind was not looked upon in those days as deception. The evidence for all this has grown greater and greater by the study of scholars into the structure of those historic books. The battle royal centered around the Pentateuch, or the Five Books of Moses. Tradition stated that Moses was their author, and this had been asserted so long that it was thought to say so in the books themselves, but it did not. It only attributes certain limited portions to Moses.”

“In the days when the Israelites were conquering the Canaanites, to all appearances they had no reluctance to make graven images and to ‘worship’ them. Not until five or six hundred years after the death of Moses did the great fight come against idolatry, and it came not through the lawgivers but through the Prophets.”

“In this Book of the Law, found B. C. 621, at Jerusalem, was contained the Ten Commandments. This was the first solemn proclamation of the Decalogue.”

“Keep in mind that after the restoration of Jerusalem and the foundation of the Jewish Church the people were the subjects of a new empire, that of Persia, down to the rise of Alexander the Great.”

“Rearrange the books of the Bible so as to place them in their chronological order, and you will see how the children of Israel went through all the stages of development from idolatry up to their belief in an imageless God. What of the ‘brazen serpent’ set up by Moses in the wilderness, at which all the people were to look and be saved from the poison of the serpent’s bite? According to any ordinary interpretation of literature, that serpent was a God. What of the ark? Did the Jews not feel that their God lived in it? that it was his dwelling place? Why did they carry it to battle with them, if they did not believe that it was the abode of their God?”

“If the new scholarship has established anything, it is that Israelites grew out of a stage of idolatry, just as they grew out of a stage of polytheism.”

THE GOSPELS.

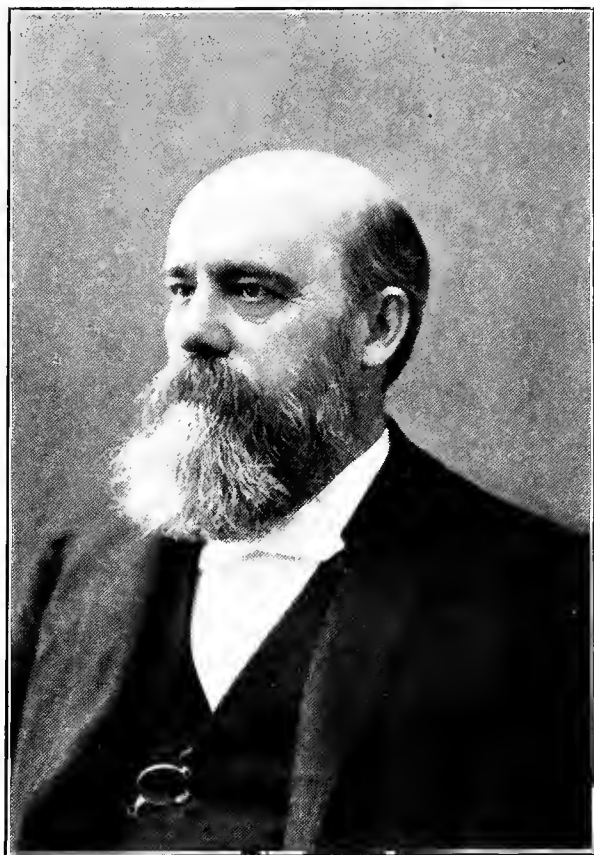
“It is not my purpose to go into the subject of the historic trustworthiness of ‘the Gospels.’ We have the best evidence that these memoirs developed somewhat gradually like the historic records of the Old Testament. Only the development in this case was much more rapid; for while it took five or six hundred years for the historic documents of the Old Testament to take their shape, we have pretty good reason for thinking that these memoirs were in existence within about a hundred and twenty-five years after the death of Jesus. They did not stop growing even then. Additions crept into them, with changes here and there, for four hundred years. We are not sure, indeed, that we have the Pentateuch exactly as it was put forward by Ezra

in the year 444 B. C. It went on growing, or being changed, for two or three hundred years, but not to a very large extent. One can see how this must be so, in the fact that in the last revision of the English Bible you will find one well-known and very striking story in the Gospel of John placed in brackets in the Revised Version. Why? Because it was not found in that famous text discovered at Mount Sinai about the middle of this century. In your childhood, as well as mine, you were accustomed to reciting the close of the Lord's Prayer as you found it in the Sermon on the Mount, in your English Bible, 'For thine is the kingdom, and the power, and the glory, forever.' You turn to the Revised Version issued by the English Church, and these words are not there at all. The revisers simply had to leave them out."

"Jesus cut the old formalism in two with a single statement, and threw the commandments back on their original purpose, when he said, 'The Sabbath was made for man, and not man for the Sabbath.'"

"*Explain Jesus!* I cannot, any more than I can explain the coming of the other great prophets. He belongs to the mysteries of which I speak, and which neither science nor philosophy can account for."

"The world-movement which we call Christianity had its start in a tremendous personality; call that personality Divine or human as you will."



Washington Gladden.

CHAPTER X.

Who Wrote the Bible? *

THE BOOK OF ESTHER.

"THE name of God is not once mentioned in the book of Esther, and it seems like blasphemy to intimate that the Spirit of God could have had anything to do with its composition. It is absolutely sickening to read the commentaries, which assume that it was dictated by the Holy Ghost, and which labor to justify and palliate its frightful narrative. One learns with a sense of relief that the Jews themselves long disputed its admission to their canon. . . .

"Dr. Martin Luther is orthodox enough for me, and he more than once expressed the hearty wish that the book had perished. That, indeed, we need not desire; let it remain as a dark background on which the Christian morality may stand forth resplendent; as a striking example of the kind of ideas which Christians ought not to entertain, and of the kind of feelings which they ought not to cherish."

INFALLIBILITY OF THE NEW TESTAMENT.

"To say that their training and association made the men who wrote the books of the New Testament infallible is to speak beyond the record. There is no promise of infallibility, and the history makes it plain enough that no such gift was bestowed. . . .

"The inspiration vouchsafed them did not make them infallible in their ordinary teaching, or in their admin-

* Extracts from "Who Wrote the Bible? A book for the People," by *Washington Gladden*. By the kind permission of Rev. Washington Gladden, pastor of First Congregational Church, Columbus, O., and Messrs. Houghton, Mifflin & Co., the publishers.

istration of the Church. They made mistakes of a very serious nature. It is beyond question that the majority of the apostles took at the beginning an erroneous view of the relation of the Gentiles to the Christian Church.

"They insisted that Gentiles must first become Jews before they could become Christians; that the only way into the Christian Church was through the synagogue and the temple. It was a grievous and radical error; it struck at the foundations of Christian faith. And this error was entertained by these inspired apostles after the day of Pentecost; it influenced their teaching; it led them to proclaim a defective gospel. This is not the assertion of a skeptic, it is the clear testimony of the Apostle Paul. Read the second chapter of his Epistle to the Galatians. . . .

"It is evident that one or the other of these opposing parties in the apostolic college must have been in error, if not greatly at fault, with respect to a most vital question of Christian faith and doctrine. . . .

"If these apostolic men could make such mistakes in their counsels and teaching, how can we be sure that they never make a mistake when they sit down to write—that then their words are always the very word of God? We can have no such assurance. . . .

"That the books of the New Testament were written by inspired men is indeed indubitable; that they possessed a degree of inspiration far exceeding that vouchsafed to any other religious teachers, that this degree of inspiration enabled them to bear witness clearly to the great facts of the Gospel of Christ I am very sure; but that they were absolutely protected against error, not one word in the record affirms, and they themselves have taken the utmost pains to disabuse our minds of any such impression. That theory about them was made up by other men hundreds of years after they were dead. . . .

"It is manifest that when Paul wrote his first Epistle to the Thessalonians, about A. D. 52, he expected that Christ would return to earth while he was alive. . . .

“The Thessalonians had began to neglect their daily duties and to behave in the same foolish way that men have behaved in all the later ages when they have got their heads full of this notion. Paul’s second letter was written chiefly to rebuke this fanaticism and to bid them go right on with their work making ready for the Lord’s coming by a faithful discharge of the duties of the present hour. . . .”

ORIGINAL LANGUAGE OF THE GOSPELS.

“When we speak of the Greek as the original language of the Gospels we do not speak with entire accuracy. The Greek does not give us our Lord’s original words. . . . No man on earth knows, or ever will know, what were the precise words that our Lord used in his Sermon on the Mount, in his conversation with the woman at the well, in his last discourse with his disciples. . . .

“If our Lord had thought it important that we should have his very words he would have seen to it that his very words were preserved and recorded for us in Aramaic instead of the Greek translation of his words, made by his followers, which we now possess. . . .

“The Gospels themselves contain abundant proof that the Holy Ghost did not dictate the words employed by their writers. . . .”

LAST WORDS OF THE BIBLE.

“The common notion about the last words in the Bible is that the ‘book’ here referred to is the Bible. It is a mistake; they do not refer to the Bible, but to the book of Revelation. When these words were written, says Dr. Barnes in his ‘Commentary,’ ‘the books that now constitute what we call the Bible were not collected into a single volume.’ The Bible of the early Christians was the Old Testament. They relied wholly upon it for religious instruction; they had no thought of any other Sacred Scripture.

“When the New Testament writings first came into the

hands of the disciples there was not, it is probable, any conception in their minds that these were sacred writings, to be ranked along with the books of the Old Testament. They read them for instruction and suggestion; they did not at first think of them as holy. . . .”

THE VALUE OF THE DIFFERENT BOOKS.

“The books of the Bible are not all of equal rank and sacredness. . . . I do not wish to part with any of them. I find instruction in them all, though in some of them, as in Esther and Ecclesiastes, it is rather as records of savagery and of skepticism, from which every Christian ought to recoil, that I can see any value in them.”

THE ORIGINAL MANUSCRIPTS.

“The original New Testament writings, which came from the hands of the apostles and their amanuenses, we do not possess. These were probably written not on skins, but upon the papyrus paper commonly used at that day, which was a frail and flimsy fabric, and under ordinary circumstances would soon perish.”

HOW MUCH IS THE BIBLE WORTH?

“1. *The Bible is not an infallible book*, in the sense in which it was once popularly supposed. . . . When we discover that the ‘various readings’ of the differing manuscripts amount to one hundred and fifty thousand, the impossibility of maintaining the verbal inerrancy of the Bible becomes evident. . . .

“2. *The book is not infallible historically*. . . . Its writers were not miraculously protected from mistakes in dates and numbers and the order of events.

“3. *It is not infallible scientifically*. . . .

“4. *It is not infallible morally*. . . . Many things are commanded in the Bible which it would be wrong for us to do. . . . Any man who accepts the Bible as a code of

moral rules, all of which are equally binding, will be led into the gravest errors. . . .

“The notions of the writers often concerning their duties to God were dim and imperfect; so were their notions concerning their duties to man. All the truths that they could receive were given them; but there were many truths, which they could not receive, which to us are as plain as daylight. . . .

“The old rabbinical theory that the Bible was verbally dictated by God and is absolutely accurate, and that it is blasphemy to raise a question concerning any part of it, is a consistent theory. Between this and a free but reverent inquiry into the Bible itself there is no middle ground.

“That it is useless and mischievous to make for the Bible claims that it nowhere makes for itself—to hold and teach a theory concerning it which at once breaks down when an intelligent man begins to study it with open mind—is beginning to be very plain.

“The quibbling, the concealment, the disingenuousness which this method of using the Bible involves are not conducive to Christian integrity. This kind of ‘lying for God’ has driven hundreds of thousands already into irreconcilable alienation from the Christian Church. It is time to stop it.”

BIBLICAL INFALLIBILITY.

“The attempt of any intelligent man to maintain the theoretical and ideal infallibility of all parts of these writings is a criminal blunder. . . .

“The New Testament writers could not have consistently held such a theory as the infallibility of the Old Testament books, else they would not have quoted them, as they did, with small care for verbal accuracy. . . .

“It was not until the period succeeding the Reformation that this dogma of Biblical Infallibility was clearly formulated and imposed upon the Protestant Churches. . . .

“Men made up their theories of the Bible out of their

ideas about God, and then went to work to fit the facts of the Bible to their preconceived theories. This has required a great deal of stretching, and twisting, and lopping off here and there; the truth has been badly distorted, sometimes mutilated. The changed view of the Bible, which greatly alarms some good people, arises from the fact that certain honest men have determined to go directly to the Bible itself and find out by studying it the facts. . . .

“By a careful and reverent study of the Bible itself we find the Bible to be:

“I. *The book of righteousness.* No other book in the world fixes our thoughts so steadily upon the great interest of character. The Bible keeps always before us the fact that the one great concern of every man is to be right in heart and in life. . . . Righteousness is life; righteousness is salvation; this is the one message of the Bible to men.

“II. *The Bible is the record of the development of the kingdom of righteousness in the world.* Man knows intuitively that he ought to do right; his notion of what is right is continually being purified and enlarged. . . .

“But say many, ‘If the Bible is not infallible, it is no more than any other book; we have no further use for it.’ Thousands of fair-minded men have taken the word of such teachers, and have thrown the book away. May God forgive the folly of these blind guides! But what stupid reasoning is this! If your watch is not infallible is it therefore worthless? Your physician is not infallible; are his services therefore worthless? Your father is not infallible; are his counsels worthless? The Church of God is not infallible, and never was! Are its solemn services and its inspiring labors and its uplifting fellowships worthless? . . .

“*It is not true that the Bible no longer has any value for those who have ceased to hold the traditional view of it.* . . .

“The idolaters who make it treason to disbelieve a single

word of the Bible, and the iconoclasts who treat it as nothing better than any other book, are equally far from the truth. . . .

“The divine influence which illumines and sanctifies the pages of the Bible is waiting to enlighten our minds that we may comprehend its words, and to prepare our hearts, that we may receive its messages. Some things hard to understand are here, but the Spirit of truth can make plain to us all that we need to know.

“No man wisely opens the Bible who does not first lift up his heart for help to find in it the way of life, and to him who studies it in this spirit it will show the salvation of God.”

CHAPTER XI.

The New Conception of the Bible.

MANY people will read the following letter with great profit and thankfulness:

“EMBASSY OF THE UNITED STATES OF AMERICA,
“BERLIN, October 17th, 1899.

“DEAR MR. HAMMOND: . . . I was somewhat amused by one or two of the letters of which you inclosed me copies, which seem to indicate a feeling that if the parts of the Bible which you do not wish to teach your children were not taught, there would be nothing left. That is the most monstrous charge ever brought against the Bible, and it cannot be repelled too vigorously.

“Let the whole book, or rather series of books, be published as at present, but in teaching let the stress be laid upon those everlasting things which are not in the slightest degree affected by progress in knowledge regarding mythical and legendary parts.

“I really hope that you will get hold of the book which I mentioned in my last letter, namely, ‘The Bible for Learners,’ for I feel sure that it will not only interest you, but be of use to you.

“With renewed thanks I remain,

“Most respectfully yours,

“AND. D. WHITE.”

The continent we live on was only discovered by Christians four hundred and eight years ago, Australia less than three hundred years ago. People living here and in many other parts of the world never could have heard of the Bible until nearly one thousand five hundred years after Jesus' crucifixion. Should they be punished forever because of their lack of opportunity? God's sun has always shone on the Americas and on Australia exactly the same as it has shone on Palestine.

The last testimony presented regarding the historical truth of parts of the Bible, and as to what would be the result of Christians accepting "the truth," is taken from the second volume of

"A History of the Warfare of Science with Theology in Christendom,"* written by Hon. Andrew Dickson White, and dedicated to the memory of Ezra Cornell, founder of Cornell University.

Mr. White's "reasons for giving such very full references were twofold: first, to stop the mouths of gainsayers; and secondly, to enable other scholars to follow out various trains of thought for themselves."

Regarding the Old Testament, he says:

"A few years ago a change in interpreting Scripture seemed absolutely necessary, but it seemed almost hopeless. Dr. Baylee, Principal of St. Aidan's College, England, declared that in Scripture, 'Every scientific statement is infallibly accurate; all its histories and narrations of every kind are without any inaccuracy. Its words and phrases have a grammatical and philological accuracy such as is possessed by no human composition.'

"In 1861 Dean Burgon preached in Christ Church Cathedral, Oxford, as follows: 'The Bible is the very utterance of the Eternal; as much God's own word as if high heaven were open and we heard God speaking to us in a human voice.'

"In 1865 Canon MacNeile declared in Exeter Hall, 'We must either receive the verbal inspiration of the Old Testament, or deny the veracity, the insight, the integrity of our Lord Jesus Christ as a teacher of Divine Truth.'

"As late as 1889, Canon Liddon, preaching at St. Paul's Cathedral, said, 'Since the founder of Christianity alluded

* This work is published by Messrs. D. Appleton & Co., and can be found at all bookstores. It is the result of more than twenty-five years of study and personal investigation, and every statement is supported by reference to his authority. No person can afford not to have read this great work. My earnest thanks are hereby given to Mr. White and his publishers for the use of this matter. The compiler cannot find words to adequately express his appreciation and admiration of the character and work of Andrew Dickson White.

to the transformation of Lot's wife into a pillar of salt, of Noah's ark and the flood, and to the sojourn of Jonah in the whale, the Biblical account of these must be accepted as historical, or Christianity must be given up altogether.'

"In the light of what was rapidly becoming known, no argument could be more fraught with peril to the interests which the gifted preacher sought to serve.

"The universal belief in the Church was that the names of all created things, except possibly fishes, were given them by Adam in Hebrew. This theory was ruined when other and earlier names for the same animals were found in an earlier (older) language than the Hebrew (the Sanskrit), and especially when Egyptian hieroglyphics and pictures revealed animals and their names at a period earlier than agreed on by all the sacred chronologists as the date of creation.

"We now know that language is the result of evolutionary processes in obedience to laws more or less clearly ascertained.

"Sir Edwin Arnold, by his poem, 'The Light of Asia,' spread far and wide a knowledge of the anticipation in Buddhism of some ideas which until recently were considered distinctively Christian, and when the Buddhist scriptures came to be fully examined there were disclosed interesting anticipations of statements in later sacred books: Buddha's miraculous conception; his virgin birth; the previous announcement to his mother Maja; his birth during a journey by her; the star appearing in the East; the angels chanting in the heavens at his birth; his temptation, etc., etc."

Mr. White says, and his scholarship certainly entitles him to our earnest attention, that:

"The style of the Bible is not supernatural and unique, but simply the Oriental style of the land and times in which its various parts were written."

"That Kuenen proved that Old Testament history is largely mingled with myths and legends."

"That the laws attributed to Moses were a far later development and much of their historical setting an afterthought; that as far back as the time assigned in Genesis to the Creation a great civilization was flourishing in Mesopotamia; that long ages before the Scriptural date assigned to the migration of Abraham from Ur of the Chaldees the Chaldean civilization had blossomed forth in Art, Science, and Literature."

"That the ancient inscriptions recovered from the sites of Chaldean and kindred civilizations presented the Hebrew sacred myths and legends in earlier forms—forms long antedating those given in the Hebrew Scriptures."

"That the accounts of the creation, the tree of life in Eden, the institution and even the name of the Sabbath, the deluge, the tower of Babel, and much else in the Pentateuch were simply an evolution out of earlier Chaldean myths and legends."

"So perfect was the proof of this that the most eminent scholars, in the foremost seats of Christian learning, were obliged to acknowledge it."

"It has been found out that the legends of the plagues in Egypt are in the main but natural exaggerations of what occurs there nearly every year. Take the changing of the waters of the Nile into blood. About the middle of July in eight or ten days, the river changes from grayish blue to dark red, occasionally of so intense a color as to look like newly shed blood."

"Modern researches have shown that the Pharaoh of the Exodus was certainly not overwhelmed in the Red Sea; that the most striking parts of our sacred Joseph legend were drawn from the old Nile story of 'The Two Brothers'; that the story of the exposure of Moses in the basket of rushes, his rescue, and his subsequent greatness had been previously told long before Moses' time."

"Egyptologists have published plans of Egyptian temples, and copies of the sculptures on their walls, revealing the earlier origin of some of the most striking features of

the worship and ceremonial claimed to have been revealed especially to the Hebrews. They have found in the Egyptian 'Book of the Dead,' and in various inscriptions of the Nile temples and tombs, earlier sources of much in the ethics so long claimed to have been revealed only to the 'Chosen People' in the 'Book of the Covenant,' in the 'Ten Commandments,' and elsewhere."

"They have given to the world copies of the Egyptian text, showing that the theology of the Nile was one of various fruitful sources of later ideas, statements, and practices regarding the brazen serpent, the golden calf, trinities, miraculous conceptions, incarnations, resurrections, ascensions, and the like."

"In the article on language in the 'Biblical Encyclopædia,' edited by Dr. John McClintock and Rev. Dr. Strong, which appeared in 1873, the whole sacred theory is given up and the scientific view accepted."

"The result has been a blessing both to science and to religion. No harm has been done to Religion, nor has any harm been done to the Bible."

"In these myths and legends, caught from earlier civilizations, we see an evolution of the most important religious and moral truths of our race. Myth, legend, and parable seem, in obedience to a divine law, the necessary setting for these truths as they were successively evolved, ever in higher and higher forms."

"What matters it then that we have come to know that the account of creation, the fall, the deluge, and much else in our sacred books, were remembrances of lore obtained from the Chaldeans?"

"What matters it that the beautiful story of Joseph is found to be in part derived from an Egyptian romance of which the hieroglyphics may still be seen?"

"What matters it that the story of David and Goliath is poetry, and that of Samson a myth?"

"What matters it that the inculcation of high duty is embodied in such stories as those of Jonah and Balaam?"

“What matters it that Darwin changed the whole aspect of our creation myths? that Lyell and his compeers placed the whole story of the creation and of the deluge of Noah among legends? that Copernicus put an end to the sun standing still for Joshua? that Halley, in promulgating his laws of comets, put an end to the doctrine of ‘signs and wonders?’ that Pinel, in showing that all insanity is physical disease, relegated to the realm of mythology ‘the witch of Endor’ and all stories of demoniacal possession?”

“What matters it that the anthropologists, by showing how man has risen everywhere from low and brutal beginnings, have destroyed the whole theological theory of the fall of man?”

Regarding the New Testament, Mr. White says :

“No less important has been the closer research into the New Testament in recent years.”

“It has been clearly shown that the first three Gospels, which down to a recent date were so constantly declared to be three independent testimonies, agreeing as to the truth recorded, are neither independent of each other nor in that sort of an agreement which was formerly asserted.”

“All Biblical scholars of any standing have come to admit that all three took their rise in the same original sources.”

“As to the fourth Gospel, it has no right to the name, and is ‘an unhistorical product of abstract reflection,’ mainly due to some gifted representative, or representatives, of the Alexandrian school.”

Regarding the Revised Version of the Bible, which appeared in 1881, Mr. White says :

“Although all but one of the English revisers represented Trinitarian bodies, they rejected the two great proof texts accounted essential bulwarks of Trinitarian doctrine, namely, the text of the three witnesses from the Epistle of John, and the interpolation of the word ‘God’ in the six-

teenth verse of the third chapter First Epistle of Timothy. They substituted the correct reading of Luke 2. 33. Thus we have the true reading, 'his father and his mother,' instead of the old piously fraudulent words, 'Joseph and his mother.'

"An even more important service was the virtual setting aside of the last twelve verses of the Gospel according to St. Mark, for among these stood that sentence which has cost the world more innocent blood than any other, the words, 'He that believeth not shall be damned.'

"The more we know of our sacred book the less certain we become as to the authenticity of 'proof text,' and revision has disengaged more and more as the only valuable residuum, like the gold in the bottom of the crucible, the personality, spirit, teaching, ideals, of the blessed Founder of Christianity."

Many people seem to have the idea that if they once admit that the Bible is not what their forefathers have held it to be, everything will be lost to them. Far from it! Says Mr. White:

"In the light of modern science, the sacred text has been transformed."

"Out of the old chaos has come order."

"Out of the hopelessly conflicting statements in religion and morals has come the idea of a sacred literature, which mirrors the most striking evolution of morals and religion in the history of our race."

"Of all the sacred writings of the world, our own is the most beautiful and the most precious. It exhibits to us the most complete religious development to which humanity has attained, and holds before us the loftiest ideals our race has known."

"As to the Divine power in the universe, beginning with the tribal God of the Hebrews—one among many jealous, fitful, unseen, local, sovereigns of Asia Minor—we have been borne on to the idea of the *Just Ruler of the Whole Earth*, as revealed by the later and greater prophets of Is-

rael, and finally to the belief in the *Universal Father*, as best revealed in the New Testament."

"*As to Man*, beginning with men after Jehovah's own heart, cruel, treacherous, revengeful, we are borne on to an ideal of men *who do right for right's sake, who search for and speak the truth for truth's sake, who love others as themselves.*"

"*As to the world at large*, the races dominant in religion and morals have been lifted from the idea of a 'Chosen People,' stimulated and abetted by their tribal god in every sort of cruelty and injustice, to the conception of a vast community in which *'the fatherhood of God overarches all, and the brotherhood of man permeates all.'*"

"*Out of the old conception of our Bible*, as a collection of oracles, as a mass of entangling utterances, fruitful in wrangling interpretations which have given the world long and weary ages of hatred, malice, uncharitableness, fetichism, subtlety, pomp, tyranny, bloodshed, and solemnly constituted imposture—of everything which the Lord Jesus Christ most abhorred—has gradually been developed, through the centuries, by the labors, sacrifices, and even martyrdom of a long succession of men of God, *the conception of the Bible as a sacred literature*—no longer an oracle good for the 'lower orders' to accept but to be sneered at by the enlightened, but a revelation, *not of the fall of man, but of the rise of man*; an exposition not of temporary dogmas and observances, but OF THE ETERNAL LAW OF RIGHTEOUSNESS, THE ONE UPWARD PATH FOR INDIVIDUALS AND FOR NATIONS."

FINIS.

APPENDIX.

THESE letters of Hon. Andrew D. White were not written for publication, but he has kindly permitted it.

X. is my personal friend, educated at one of the great universities, an earnest Christian and a Sunday school worker. He wrote for me a brief criticism of "A History of the Warfare of Science with Theology in Christendom," which was sent to Mr. White. The following was Mr. White's answer:

"EMBASSY OF THE UNITED STATES OF AMERICA,
"BERLIN, March 30th, 1899.

"C. L. HAMMOND, Esq.

"MY DEAR SIR: Accept my thanks for your kind letter of January 30th, with inclosure from Mr. X., and my regrets that until now I have not had leisure to reply.

"I note in Mr. X.'s letter sundry things which lead me somewhat to distrust his fairness. For example, he speaks of Dana (whom he holds to be a 'humble Christian thinker') as a 'geologist,' but Marsh (whose orthodoxy he doubts) he speaks of as a 'bone specialist.' I knew both these men well. Dana was one of my teachers, a noble, beautiful character, and, though his scientific ideas made their way, he had, with his father-in-law, Professor Silliman, to encounter in early life bitter opposition from such a colossus of orthodoxy as Professor Moses Stewart, of Andover. Marsh was, at his recent death, the foremost of living paleontologists, and, though he supported the Darwinian theory vigorously and stood firmly by Huxley, was never attacked as skeptical because the world had moved on.

"As to the literary criticisms of Mr. X., I find no

difficulty in analyzing the first sentence to which he refers, nor in understanding the next; nor do any of my many deeply religious correspondents appear to have found any such difficulty. On re-reading the whole passage it appears to me to say lucidly and decisively what the writer means, and that is the most that can be demanded of any sentence. Curiously enough, one or two of the sentences which he most bitterly attacks are simply quotations, and marked as such, from one of the greatest biblical scholars of modern times.

“As to Mr. X.’s statement that ‘Mr. White’s view is not gaining ground in these last days of the nineteenth century,’ I distinctly take issue with him. What he calls ‘Mr. White’s view’ is, it is quite likely, not yet gaining ground in sundry orthodox Sunday schools, or even in sundry bible classes frequented by most excellent people, but that it is absolutely taking possession of the sources from which theological and exegetical opinions come, at least so far as Protestants are concerned, is certain.

“Mr. X. cites Neander and Renan for his view. The former died about fifty years ago, and an enormous growth in biblical criticism has taken place since then. Renan, as is well known, changed his view on the subject before his death. As to Professor Harnack, I know him personally, and from my talks with him do not believe that we differ.

“Mr. X. imputes to me a ‘change of view.’ There has been none of the sort he indicates: time has but strengthened the views I have long held on the subject referred to.

“He also reproaches me for not consulting men like Sanday, Westcott, and Woolsey. As to Sanday, I did cite him, as you will see, and he makes an admission fatal to the view taken by Mr. X., as you will see by glancing over my Vol. II, p. 386. I would also suggest that Mr. X. look at the passages cited under the name of Sanday in the index if he thinks that the authority of that scholar is

ranged on the so-called 'orthodox' side. As to Woolsey, he was one of my instructors and most valued friends, presided when I gave a summary of the main conclusions of my book in a lecture entitled 'Warfare of Science' at New Haven, stood manfully by me as regards its spirit and main statements, and publicly expressed himself to that effect before my audience.

"As to Westcott, while I respect him greatly, and have not the slightest disposition to deny his honesty, he, like so many high dignitaries in England and elsewhere, took the so-called 'orthodox' view—and verily he and they have their reward. For services of this kind to orthodoxy, Lightfoot and he were successively elevated to the Bishopric of Durham, while men who wrote on the other side, no matter how reverently, were considered under the ban, or, as in the case of Robertson Smith, turned out of their professorships.

"Again let me say I do not impugn the honesty of the 'apologists,' but I simply state the fact that for generations the honors of the Church have been given to them, while the fearless investigators have been neglected if not persecuted.

"Mr. X. calls me a 'special pleader.' This seems to me obviously unjust. I believe that any unprejudiced jury would declare the charge to lie against him with far more force than against me. I have made no 'special plea' for any sect or party, but have endeavored judicially, after much study and thought, to state what I believe to be the truth. As you must know, if you have read my book, I have not been a partisan of Roman Catholics, Protestants, or Freethinkers, but have stated the facts as I found them.

"Mr. X. finds my citation of the 'Encyclopædia Britannica,' p. 642, to be an article on 'Birds.' In my edition, which is the original British with the New York title-page of 1878, it is 'Bible.'

"Your correspondent also finds fault with me for citing Cone and Crooker, and declares that both are out of date.

On the contrary, they are more recent than most of those he names, and for the purpose of summing up the simple plain facts and statistics it is entirely proper to cite them.

“Let me make a comparison : Suppose I am writing upon a recent opinion as to the constitutionality of an income tax, and I cite from some very modest writer of a digest, Mr. Doe, or from some collector of statistics, Mr. Roe, a simple statement of well-known opinions of different authorities pro and con, revealing as a simple fact that the majority of the authorities is increasingly in favor of the constitutionality of such a tax—and then suppose that Mr. X. says: ‘Mr. White cites Mr. Doe and Mr. Roe, but fails to cite Mr. Choate, a far greater authority.’

“The evident reason for my citation is that the men I cite give simple statistical and historical statements which can be verified as a matter of fact, while Mr. Choate—doubtless of far greater genius and higher standing—holding a brief for a certain view, advocates it with great ability.

“Mr. X. finds fault because, instead of what he calls the ‘negative provision’ embodied in the charter of Cornell University, he would have preferred the ‘positive statement’ that ‘the religion of the Gospel of Christ is to be the basis of the religion to be taught at Cornell.’

“Your correspondent is evidently unaware of the problem involved. The original endowment for Cornell University was given by the United States and by the State of New York, and by a man of the deepest religious character, but who held the questions to which Mr. X. attaches such great importance as of absolutely no account compared with what he considered to be the known fundamental teachings on which stress was laid by Christ himself. It was universally held that, in an institution endowed by the nation and state, where men of all denominations were to come together, they should be absolutely equal, and that there was no right to enforce any particular view, whether

Mr. X.'s view of the fourth Gospel or any other, upon its students.

"But, as a matter of fact, a deeply and reverently religious feeling in the best sense has prevailed there; broad, tolerant, and thoughtful men of all denominations having been allowed to freely express their opinions, and the result has been, as I believe, a very noble and beneficent influence.

"Pardon me for writing you so long a letter; indeed, it would be far longer were I not greatly driven by pressing business.

"I remain, dear Sir,

"Very respectfully yours,

"AND. D. WHITE."

In another letter Mr. White says:

"I like greatly the declaration of principles adopted by your church* which you kindly send me. In that declaration I could unite with all my heart. I have often wondered that some leaders in church organization were not wise enough to throw overboard a mere 'acceptance' of creeds made by men, and unite on the simple broad basis of just such a declaration of principles as this which you have sent me.

"Of all the absurdities that men have ever devised, perhaps the greatest, as well as the one which has caused the most shedding of innocent blood, is the idea that mere belief in a formula is of the slightest account, one way or the other. Among our soldiers of the Civil War, belief in General Grant was a great element of success; but belief in General Grant did not mean belief in any formula that certain metaphysical men had devised, concerning his birth and modes of action, but it meant belief in his right and capacity to lead, and willingness to follow him in that leadership to the end which he was seeking to attain. And so with belief in Christ.

* The Kenwood Evangelical Church, Chicago.

"I was myself brought up after the strictest sect in the Episcopal Church, and I still love that church, but it has always seemed to me an impertinence to require men to stand up in the midst of the service, and recite a statement of belief made nobody knows by whom, and nobody knows where, as to the exact meaning of which no two persons exactly agree."

When the Rev. James S. Dickey, D.D., pastor of the Union Church of Berlin, Germany, recently preached in the Chicago church above referred to, he mentioned the names of many of the distinguished men of his congregation. The first on the list was the Hon. Andrew D. White, the American Ambassador.

The following autograph letter of Rev. Dr. Oort is especially instructive. He is now sixty-four years old, and has had nearly thirty years to consider the statements in "The Bible for Learners."

LETTER OF DR. H. OORT TO CHARLES L. HAMMOND.

"LEIDEN, HOLLAND, September 4, 1900.

"I answer your letter briefly, as it is not easy for me to write in a foreign language. Please excuse any blunders.

"I send you the three photographs you ask for. If you will be so kind as to send me a copy of your book I will be glad, as I read English. It was agreeable to hear you like our book ('The Bible for Learners'), but as it is some thirty years old some of the data is more or less antiquated. The new translation of the 'Old Testament' by Kuenen, Hooykaas, Kosters, and myself has many better statements about things and the chronology.

"Abraham Kuenen was a Doctor of Theology and of Letters. You can find much about him and his work, especially his merits in 'Old Testament' matters, in 'The New World,' 1892, pages 64-89, by Professor C. H. Toy,* and in 'The Jewish Quarterly Review,' 1892, pages 571-

* Crawford Howell Toy, A.M., LL.D., Professor of Hebrew and Lecturer on Biblical Literature in Harvard University.

605, by Rev. Philip H. Wicksteed.* He was a member of the Reformed Church (the form of the Presbyterians).

"Isaac Hooykaas was a Doctor of Theology; in the first years of his public life a minister in the Reformed Church, afterward in a community of the 'Remonstrantists,' your Unitarians. He was a very learned and pious man. He died August 28th, 1894.

"My full name is Henricus Oort. I am a Doctor of Theology, and was for twelve years a minister in the Reformed Church, till I was appointed in 1873 to a professorship in Amsterdam. In 1875 I came here as Professor of Hebrew and Israelitish Antiquity. Our university (the University of Leiden) has fifty professors and one thousand students. It has no test.

"In our faculty of theology four of the professors are members of the Reformed Church. One is a 'Remonstrant.' The Queen names the professors.

"Half of our people and more belong to the Reformed Church. Most of them are Orthodox. A large part of the ministers, about one third, are not Orthodox, but either what we call 'Evangelical' or what we call 'Modern,' that is, adherents of modern criticism. Kuenen and Hooykaas are or were 'modern' more or less radical.

"You write of your family. Well, Kuenen, Hooykaas, and I, we all have large families—each of us eight children. One of my sons is a minister in a community of the 'Remonstrants,' another a minister in the Reformed Church."

* These magazines are on file in most great American libraries. Rev. Philip H. Wicksteed was the translator of "The Bible for Learners."

